LEADING IN UNFAMILIAR TERRITORIES:

Theological Reflections on Spiritual Leadership in the Context of the Uniting Presbyterian Church in Southern Africa

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INTRODUCTION

I. INTRODUCTION

The Uniting Presbyterian Church in Southern Africa (UPCSA) is multicultural in nature. It is multicultural in that the composition of the church consists of ten South African tribes, thirteen Namibian tribes, seven Zimbabwean tribes, and seventy-two Zambian tribes; all making one church. Adding up the numbers we can generally conclude that the UPCSA draws its members from a hundred and two tribes in the south of Africa. However, this conclusion does not paint a complete picture of what is on the ground because some of these tribes have regional dialects and variants. It is definitely not an exaggeration to say that the UPCSA serves more than a hundred and twenty tribes and sub-tribes from the southern part of Africa, most of which are different in language and culture. Moreover, it extends its ministry in four totally independent countries, which are South Africa, Namibia, Zimbabwe and Zambia. In each country, there are Presbyteries and Synods which compose the General Assembly. All its work is coordinated by the Central Office in Johannesburg, South Africa, a location agreed upon because of its centrality and easy accessibility from the other three countries.[1] Hence, this enables it to sustain its life and work as one church.

II. MAIN PROBLEM

What creates a problem in this scenario is the fact that the UPCSA strongly believes that it does not train its ministerial leaders for a Presbytery, a county or a specific context, but for the multicultural denomination as a whole. In essence, what the church wants to see is a situation where a Shona person from Zimbabwe leads a Zulu congregation in South Africa and also a Bemba person from Zambia leads a Xhosa congregation in South Africa and a South African leads a Chewa congregation in Zambia. Sadly, this is not the reality on the ground. The Ministry Committee lamented that it has been an uphill task to do justice to its mandate of exposing candidates of ministry to people and contexts of other races, cultures and nations.[2] This is not only a problem on a macro level, the whole denomination but also on a micro level, within each of the involved countries, for instance, in South Africa, a Venda minister struggles to lead a Zulu congregation. This trend can also be traced in Zambia and

[1] Masango, "Church moving beyond denominationalism," p. 407.
[2] *Manual of Faith and Order* 17.31.

Zimbabwe. For fear of tensions and conflicts, both parties, the congregations and the candidates, somehow end up making particular choices that compromise the church's hope for preparing ministers to serve anywhere in the church.[3]

The UPCSA as a Reformed/Presbyterian Church takes pride in its multicultural character and strong desire to safeguard it for generations to come. Although multiculturalism is a celebrated aspect of the church, it does not come without challenges. Without any shadow of a doubt, the church has produced great theologians and thinkers in southern Africa. It invests a lot in the training of its ministers, but they seem to struggle to fit into intercultural leadership. The natural result of this is that ministers will end up not having a choice but to go back and serve in their own cultural contexts; this has hampered the realisation of the church's dreams of being a healthy multicultural church.

This is what has inspired the researcher to question the model of leadership being used in the church. What kind of tools are ministers being equipped with for multicultural ministry? How should they approach intercultural leadership? The aim of this research is to investigate the conditions for intercultural leadership in the context of the UPCSA and to propose an intercultural leadership model for a multicultural church that can thrive in situations of diversity.

III. RESEARCH QUESTION (S)

It is from this background that the researcher seeks to explore the following question. What kind of spiritual leaders or leadership model does the UPCSA need for its multicultural ministry? To adequately reflect on this, the necessity of asking the following sub-questions cannot be avoided:

- Presently, how is spiritual leadership understood in the UPCSA and is it adequate for intercultural challenges?

- Does the current model of leadership of the UPCSA meets the criteria for intercultural leadership and if not, how can it be changed?

- What are the theological and practical implications of this change from the perspective of intercultural theology?

[3] General Assembly Papers, 2016, p. 220.

IV. FRAMEWORK

Theology has to be contextual. According to Tanner, theology must be challenged with the aim of making it more relevant to the cultural context it is serving.[4] In the quest to create an African theology, considerable attention has to be paid to the present-day developments of cultural dynamics in the continent. Leadership is a significant element of African social structures and it plays a significant role in the well-being of every community. Ministers are called and prepared to offer a life of service as spiritual leaders to any community (mono- or multicultural) they are called or appointed to.[5] This in itself necessitates a serious reflection on leadership with the aim of assisting the church to theologically understand the kind of leadership it needs to deal with African contemporary challenges in situations of diversity.

This research will focus on the work of Sherwood Lingenfelter in order to investigate the conditions of leadership in situations of diversity. Since Lingenfelter is one of the theologians who has dealt extensively on cross-cultural leadership, attention will be paid not on leadership structures, but on life within such structures. He comes from the Evangelical tradition; nothing can benefit the UPCSA more than reflecting on its theology in light of a different theological perspective. Furthermore, Lingenfelter's evangelical approach adds to the intercultural flavour of this reflection. Considerations will be paid to both the practical and theological conditions which are necessary for an appropriate and effective model for intercultural leadership.

V. METHODOLOGY

The main idea of the paper is to present an argument supported by academic and theological theories in light of the researcher's experience in the UPCSA. Considering the location and time limitations an empirical approach will not be possible. Hence, this will be a dialogue based on literature analysis; in which the questions raised in the research will be answered by literature review. The researcher will interact not only with Christian literature but also with sociological and anthropological reflection in order to have a holistic contemporary theological understanding of leadership in situations of diversity. Other books, articles, UPCSA document such as the *Manual of Faith and Order*, minutes of the General Assembly and other relevant theological research works done by members of the denomination will be consulted in order to build a contemporary contextual understanding of leadership and to arrive at an appropriate and adequate intercultural leadership model.

[4] Tanner, *Theories of Culture*, p. 71.
[5] Graham, "Developing a Constructivist Approach to Learning About Ministerial and Spiritual Formation," p. 1.

VI. OVERVIEW OF THE FOLLOWING CHAPTERS

The purpose of this introduction is to outline the challenge, concepts and themes that will be used throughout this research. However, in the following chapters, the researcher will deal with the question of intercultural leadership. Chapter one will present the necessary historical background to familiarise the reader with the UPCSA as it is essential to properly understand the context of this discussion. This chapter will explore the story that leads to that formation of the UPCSA as we have it today. Chapter two will then describe the current leadership model that the UPCSA is using, which is meant to be the foundation upon which spiritual leadership stands. This model will be analysed with respect to its adequacy as a model for intercultural leadership. At the heart of chapter three is Sherwood Lingenfelter's model of cross-cultural leadership; a model that can be used as a response in intercultural challenges.

Chapter four and five are an attempt to move towards the kind of leadership the UPCSA needs in situations of diversity, while Chapter four reflects on the theological implication of Lingenfelter's model if it is applied in the context of the UPCSA, chapter five will deal with the practical implications of the model if applied, and seeks to discover changes it will bring in relation to the practice of leadership in the church. It will lastly describe the kind of leadership that the church needs in situations of diversity by pointing out what the church can be carried home from the proposed model.

VII. HYPOTHESIS

The multicultural character of the UPCSA mirrors the image of the church as the body of Christ; given that despite national borders, cultural diversity and racial divides we are all one and equal in Christ.[6] This basic understanding should characterise the life and work of the church. As the church is engaged in ministry it should accept the reality of diversity and consciously respond to it with all the seriousness it deserves as one issue affects the core nature and identity of the church. In face of cultural diversity, contextual intercultural theology should be the centre of leadership formation. This ensures the kind of leaders who continually pay attention to the heart of reformed leadership theology as well as the many forms through which diversity manifests itself in the modern Africa context. The kind of leader who is not only aware of cultural diversity's repelling nature to the African mentality of individual leadership but also of how much it accommodates and respect each and every member of the community without elevating one above the other. This is an attitude that is critical to the survival of the spiritual leaders in multicultural churches. Spiritual leaderships

[6] The Holy Bible (NIV), 1 Corinthians 12:12.

which can survive in such a situation are the kind of leadership that is open and aware of the fact that God can use everyone in the church for his glory.

CHAPTER ONE: THE HISTORICAL CONNECTION

1.1 INTRODUCTION

The UPCSA has a very long history with its roots in the Scottish Church. Although discussing a comprehensive history of the church falls outside the scope of this paper, this chapter seeks to briefly present the history of the church as an attempt to construct the context of the discussion at hand. In doing so, it will focus on the historical development which led to the formation of the UPCSA from Scotland to South Africa and finally Zimbabwe and Zambia.

1.2 BACKGROUND

> "The Church has been called into being by the will of God, who gathers all people into a fellowship in Christ, which is created and sustained by the power of the Holy Spirit. Its purpose and function is to bear witness to the saving Gospel of Jesus Christ to all who do not yet believe in him, to build up in faith, hope and love those who already believe, and to proclaim his sovereignty over the world. The Church is holy because it is of God, and not of human creation. It is catholic in that God of his love calls all people to share in its membership. It is apostolic in that it is built upon the foundation of the apostolic teaching."[7]

According to the *Manual of Faith and Order* of the UPCSA, the origin of the church can be traced back to God. In Christ, God called it into existence and its roots are in the early church in Jerusalem and in the apostolic tradition. The church is a part of the Protestant tradition born from Martin Luther's public challenge to the Roman Catholic Church when he nailed his 95 theses on the door of a church in Wittenberg. This tradition was also shaped by John Calvin's teachings in Geneva on the sovereignty of God, the priesthood of all believers and the Presbyterian Church structure. "Throughout the world today there are some 80 million men, women and children who belong to the Christian family that goes by the name of

[7] *Manual of Faith and Order*, Ch 1, par 1.

'Reformed and Presbyterian'. Included in this family is the UPCSA."[8] However, Presbyterianism in Africa came from Scotland, through the work of John Knox who studied under John Calvin and the other Scottish missionaries who travelled to Africa.

1.3 CHURCH OF SCOTLAND

World mission was a central aspect of the life and work of a church in the understanding of Scottish people. This is evident in that the Scottish Confession made in 1506 was designed to acknowledge this. The opening words of the confession do not start with seemingly more important issues such as God the Father or the Son and not even with the Holy Spirit, but they start with Matthew 25:14, "And these glad tidings of the kingdom shall be preached through the whole world, for a witness unto all nations, and then shall the end come" and also end with the statement, "Give thy servants strength to speak thy word in boldness; and let all nations cleave to thy true knowledge." Hence, these words demonstrate how essential world mission was to the Scottish people.[9]

However, at first, it proved difficult to get the church as a body into mission work. This is clearly evident in the reluctance of the 1796 General Assembly of the Church of Scotland (CoS) to support overseas mission work which resulted in the formation of voluntary societies such as Scottish Missionary Society (SMS) and the Glasgow Missionary Society (GMS) outside the church for the sole purpose of serving mission concerns. These societies were mostly composed of lay people and they were non-denominational in nature. The Glasgow Missionary Society instantly initiated and continued to support small mission projects in South Africa, India and many other places.[10]

In the history of the Church of Scotland, there was a 'disruption' which caused hostile divisions in the church. The dispute arose in regard to the relationship between the church and the state in which others were in favour of an independent church and others were not; this lead to the birth of the Free Church of Scotland in the same year, 1843. At a later stage there came to Africa two streams of Presbyterian missionaries, one from the Glasgow Missionary Society, which later stood by the Free Church of Scotland, and the other from the Scottish Missionary Society, which stood by the Church of Scotland. This separation between

[8] Pillay, "Presbyterian Indians in South Africa," p. 1.
[9] G. D. Henderson and James Bulloch, *The Scots Confession, 1560*, Documents of the Church of Scotland, Edinburgh: Saint Andrew Press, 1960.
[10] Duncan, *Scottish Presbyterian Church Mission Policy in South Africa 1898 – 1923*, p. 27.

the societies continued even after the union of the Scottish churches in 1900.[11] However, this benefited mission work in Africa, Cheyne puts it this way: the disruption's overall effect on the quality of mission in the English speaking countries was enhanced as it became more holistic in nature. While the Free Church of Scotland was focusing more on developing and educating the locals, the Church of Scotland was supporting church construction and also evangelism.[12]

1.4 SOUTH AFRICA

1.4.1 BANTU PRESBYTERIAN CHURCH

Generally, when Scottish missionaries arrived in South Africa their aim was to evangelise the indigenous people and establish churches. Missionaries from Lovedale Mission were described as emerging "largely from a Nonconformist background and the focus of their activity was essentially the indigenous population," to put it strongly, they were "fuelled with evangelistic zeal for the souls of the heathen."[13] The Bantu Presbyterian church was a result of the work of Rev John Ross, Rev John Bennie and many others who followed, most of them from the Free Church of Scotland. For this stream of missionaries, development and educational work was an essential part of their work. They strived to see black people both evangelised and educated, and as a result Lovedale Mission (1824) and many other educational institutions were established in many parts of South Africa.

Duncan is of the opinion that in 1979 there were two significant events which led to the establishment of the Bantu Presbyterian Church in South Africa. The first was the formation of the Presbyterian Church of South Africa; independent white settlers' worshipping communities came together and decided to form one united church with a Scottish background. This move planted seeds of distrust and suspicion within the entire Scottish Presbyterian family in South Africa. The effects of the move disturbed the Church of Scotland because it longed to see a united church for both indigenous people and white settlers. However, considering the political developments on the ground in which indigenous people began to demand their political freedom; and also the difference in social levels which characterised South African society at that time, this appeared to be an ambiguous idea. On the one hand, with regard to racism, the indigenous people struggled to accept the idea of a united church. On the other hand, some missionaries felt that the indigenous church was not

[11] Duncan, "State of the Union: The Uniting Presbyterian Church in Southern Africa, 1999-2004," p. 191.
[12] Cheyne, *The Ten Years' Conflict: The Disruption, An Overview,* p. 12.
[13] De Gruchy, *Settler Christianity*, pp. 51–52.

ready and could never be ready to be part of the united settlers' church. Keeping the two divisions separate appeared to be the right thing to do at that time.[14]

The second event was the growing resistance to oppression and colonisation which resulted in indigenous people becoming involved in political actions; this did not spearhead the church as it members become liberation activists. Growing nationalism, missionary attitude and racism that confronted the indigenous people justified the formation of an indigenous church.[15] At the same time, African Initiated Churches began to mushroom in many places in South Africa with the quest for liberation. In 1898, a desire to be autonomous as a result of missionary domination finally saw the formation of an indigenous church which became known as the Bantu Presbyterian Church of Southern African, which was later renamed the Reformed Presbyterian Church in 1979.[16]

1.4.2 PRESBYTERIAN CHURCH OF SOUTH AFRICA

When the Scottish army arrived at the Cape of Good Hope in 1806, it did not take them long to form themselves into a worshipping community with the army as the target group. This was their own initiative as they didn't have a chaplain among them. They whole-heartedly continued with public worship on their own, inviting passing missionaries to preach to them until 1814 when the army was withdrawn. Due to the increasing numbers of British settlers who were arriving in Cape Town, a Calvinist Society was formed in 1807. Much of the work was done by a Scottish Presbyterian minister who was on his way to India as a missionary with London Missionary Society (LMS) by the name of George Thom, who arrived in 1812 and decided to stay after meeting the Calvinist Society. A church which enrolled members from other denominations in the area was established the following year. This new church was hit by a temporary setback in 1814 when the Scottish Army was withdrawn from Cape Town, and in 1818 the minister resigned from his charge. Nevertheless, it was re-established again in 1824 by a growing number of Presbyterians in the area and a church building was erected called St Andrews 'Mother Church'; the building is still standing today.[17]

As the number of Presbyterian Scottish worshipping communities continued to grow, steps were taken in 1892 to establish a united Presbyterian church. It was only in 1897 that the

[14] Duncan, "350 Years Reformed in South Africa: The contribution of the Reformed Presbyterian church in Southern Africa," p. 49.
[15] Ibid., pp. 49–50.
[16] De Gruchy, *Settler Christianity*, p. 35.
[17] Van Zyl, *An Introduction to the Work of the Presbyterian Church*, p. 3.

Presbyterian Church of South Africa was constituted from most of the fragmented and scattered worshipping communities while a few opted not to be part of the united church. By this time a path which facilitated the spreading of the church northward had already been created due to the economic and political development spearheaded by the British power. As the British Empire was conquering the continent, spreading their culture among the indigenous people, the goals of the missionaries were also achieved.[18] Even though Wilhem suggests that many missionaries didn't want to be perceived as colonialists, they indeed tried to draw a sharp distinction between Christian mission and the colonial administrations under which they served. However, they were content to make good use of their 'privileges' when it suited their purpose.[19]

Still, others saw it differently. De Gruchy and De Gruchy used the expression "handmaidens of colonial power" with reference to missionaries as it cannot be doubted that some missionaries allowed themselves to be used by the agents of European colonial expansion. The fact that they were part of the colonial expansion made indigenous people question the real motive behind the churches they were planting.[20] Concerned about this, Monica Wilson asked a question; were missionaries conquerors or servants of God?[21] Whichever answer one arrives at, this should not overshadow the work of other missionaries did in spreading Presbyterianism in the southern part of Africa.

1.5 ZIMBABWE AND ZAMBIA

Schools and more churches were established for the Presbyterian Church of South Africa as both missionaries and settlers continued moving towards the north of the continent. Nonetheless, it was only in 1896 that the first congregation was established in Bulawayo, and in 1903 another one was planted in then Salisbury, now Harare. In Zambia, the first church was established in 1926 in Livingstone and the church is still there called 'The David Livingstone Memorial Church.'

Just like all the other worshipping communities that decided for or against joining the united church, almost all the communities in Zimbabwe and Zambia decided to affiliate themselves with the Presbyterian Church of South Africa. Not all of these communities were a result of a consolidated church effort to establish churches in Zimbabwe and Zambia, but they were the

[18] Duncan, *Scottish Presbyterian Church Mission Policy in South Africa 1898 – 1923*, p. 29.
[19] Wilhelm, *African Christian Leadership,* p. 37.
[20] De Gruchy and De Gruchy, *The Church Struggle in South Africa,* p. 173.
[21] Wilson, "Missionaries: Conquerors or Servants of God", p. 1.

work of missionaries and general Presbyterians who would gather themselves together and form worshipping communities. These communities were exclusively settlers' communities without indigenous people. The indigenous people gradually become part of the united church as the settlers were encouraging the indigenous people working for them to form their own worshipping communities, and they ended up building churches for them in their neighhoods.

Being attached to the church in South Africa sounded like the only meaningful option these communities had. After this attachment, the South African church was now fully involved in the work in Zimbabwe and Zambia which saw a number of churches being built and the church grew in these countries. As a result of this growth, the name of the church was changed from the Presbyterian Church of South Africa to the Presbyterian Church of Southern Africa.[22]

1.6 UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA

By the year 1950 South Africa had two Presbyterian churches both with Scottish origins but kept apart by social, political and economic factors. One was dominated by indigenous people and the other by settlers. From 1959 proposals were made from both camps to unite the churches but these attempts failed to yield expected results. Still, they continued to relate with one another by exchanging representatives at General Assembly meetings. This was an indication that both churches appreciated the idea of a united Church.[23] The indigenous church was worried but white domination and the settlers' church had no confidence in indigenous people. Duncan identified fear of being dominated and the lack of confidence as the greatest issues that stymied efforts towards unity.[24]

Finally, it was only in 1999 that efforts towards unity bore the expected fruit. Considering the political developments in 1994 which changed the face of South African society, the democratic election levelled the playing field for the Bantu Presbyterian Church and provided a sense of equal partnership without fear of losing independence or being dominated. The Uniting Presbyterian Church of Southern Africa was born in 1999; the UPCSA is a relatively young church.[25]

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[22] Van Zyl, *An Introduction to the Work of the Presbyterian Church*, p. 4.
[23] Duncan, "State of the Union: The Uniting Presbyterian Church in Southern Africa, 1999-2004," p. 192.
[24] Duncan, "350 Years Reformed in South Africa: The contribution of the Reformed Presbyterian church in Southern Africa," p. 51.
[25] Ibid., p. 61.

According to the General Assembly Papers of the UPCSA, the church was constituted as a denomination on the 26th of September 1999. It came about as a result of the union between two churches with similar roots; the settlers' church, the Presbyterian Church of Southern Africa (PCSA) and the indigenous church, the Reformed Presbyterian Church in South Africa (RPCSA) formerly known as the Bantu Presbyterian church.[26] The two church deliberately chose the word 'Uniting' to be part of the name. As Buqa puts it, "the two Churches opted to use the name 'Uniting' with the hope that other sister churches (Evangelical Presbyterian Church of South Africa, Uniting Congregational Church of Southern Africa and Presbyterian Church of Africa) in Southern Africa will join the union in the near future and become the United Presbyterian Church in Southern Africa."[27] Today the UPCSA has over 470 congregations and over 80 000 members in South Africa, Namibia, Zimbabwe and Zambia.

1.7 CONCLUSION

For some, all missionaries were not servants of God but conquerors. In some cases, this is difficult to deny considering how they worked with the settlers and related with indigenous people. Although we have these terrible events which make us doubt their real motive, no one can deny the beauty of the story that led to the formation of the UPCSA. It is their predicament and compromises that moulded a church that is very passionate about unity, a multicultural and transnational church we have today. Indeed, God chose to do his work through ordinary people, in spite of all their weaknesses.[28]

[26] General Assembly, "Papers of the UPCSA General Assembly, 1999," p. 54.
[27] Buqa, *Conflicts between the Church Associations of the UPCSA,* p. 21.
[28] Wilhelm, *African Christian Leadership,* p. 33.

CHAPTER TWO: SPIRITUAL LEADERSHIP IN THE UPCSA

2.1 INTRODUCTION

This chapter will strive to answer the question how spiritual leadership is understood in the UPCSA and whether this understanding is adequate for intercultural challenges. In order to do so, it will describe the nature of the current leadership model that the UPCSA is using as a foundation upon which spiritual leadership stands.

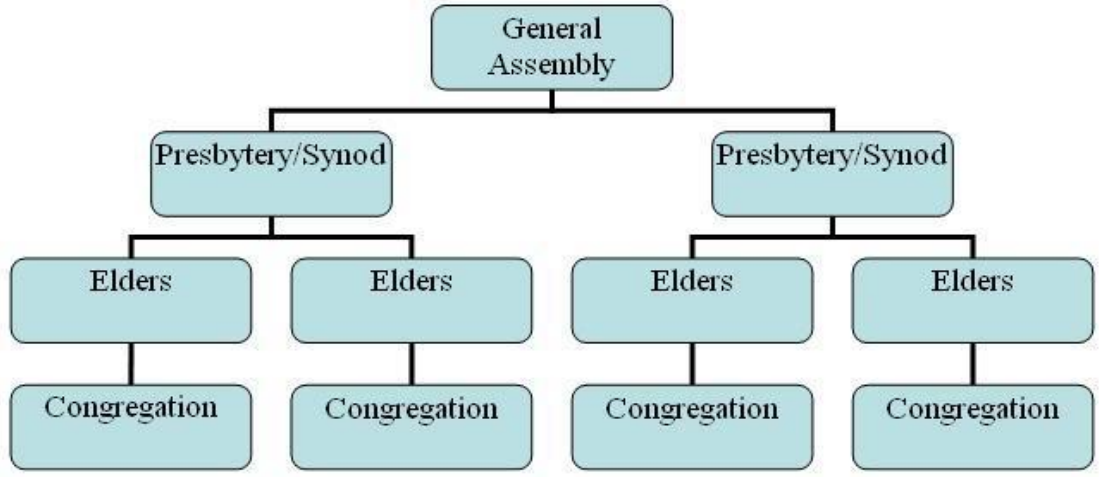
2.2 THE PRESBYTERIAN MODEL OF LEADERSHIP

According to the *Manual of Faith and Order*, "the church has been called into being by the will of God". Its primary purpose is to bear witness to the saving Gospel of Jesus Christ, to build up faith, love and hope for those who believe and to proclaim God's sovereignty over the world. The church is enabled to fulfil its function through the promised guidance of the Holy Spirit under the Headship and Kingship of Jesus Christ, with the Holy Scriptures as its supreme authority.[29]

Although the church is under the Headship of one Lord, the Presbyterian polity acknowledges that congregations administer their own affairs not as separate Churches, but as significant parts of the whole. Church governance is effected through councils. These councils are the Session, which has oversight of a local congregation, the Presbytery, which has oversight over a number of congregations and Sessions, the Synod, which has oversight of a number of Presbyteries within a particular geographical location, and lastly, the General Assembly, which has oversight over the whole denomination. Church councils relate in an ascending order of authority from the Session to the General Assembly, which is the supreme council of the church.[30] In this relationship, a higher council has the right to review any decision that a lower council makes in light of the rules and regulations laid down in the *Manual of Faith and Order*. Therefore, it is utterly important that all councils conduct their business according to the book.[31]

[29] *Manual of Faith and Order* 1.1.
[30] Ibid., 1.9-1.10.
[31] Ibid., 6.8.

In all these councils, with the exception of the Session of a local congregation, whose moderator is the local minister, one of their members is elected for the purpose of moderating meetings. The Session meets to "discern God's will for the congregation."[32] The Manual states that "the objectives of this system of government are the manifestation of the unity of the Church, the maintenance of a united testimony to the truth, mutual counsel and support, the faithful exercise of discipline, and combined effort in the furtherance of those ends for which the Church of Christ exists."[33]



Presbyterian Model

The councils in the church are composed of Ministers and Elders. Van Zyl describes the term 'Presbyterian' by noting that it as derived from the Greek word '*presbuteros*,' which means elder or bishop. This model is based upon the custom of choosing leaders from among the wisest members of the congregation. The main function of these councils is to have general supervision of the life and work of the church in regard to the preaching of the gospel, the administration of sacraments and the exercise of discipline.[34] Gray points out that these councils are composed of two kinds of elders: the teaching elder (the minister) and the ruling elder. Both are equal in status but differ in function. On the one hand, the teaching elder has the role of teaching and on the other hand, the ruling elders together with the minister(s) shoulder the responsibility of overseeing the spiritual life of the congregation, making decisions and casting the vision of the congregation. For him, the significance of the

[32] Ibid., 7. Explanatory Notes.
[33] Ibid., 1.12.
[34] Van Zyl, *An Introduction to the Work of the Presbyterian Church*, p. 5.

distinction is basically in terms of function, service and gifts. Both the teaching and the ruling elder bring their special gifts in church councils to guide the church in the will of God.[35]

The *Manual of Faith and Order* goes on to stipulate a number of regulations that structures ministry in the church. The introductory note states that "[t]he priesthood of all baptised believers is an important biblical and Reformation principle."[36] Within this priesthood, the church recognises the office of the ruling elder and teaching ministers. According to Pass, this is a big part of John Calvin's legacy. For Calvin, preaching was central to the life of the church and he was not willing to give it into the hands of lay elders; at the same time he did not want to draw a sharp distinction between the two.[37] Congar observed that in the Presbyterian tradition ministers are theologically trained personnel while lay elders are not professionally trained for the work of ministry. They are both called for the same purpose, however the lay people fulfil it without disassociating themselves from the world's activities. As a result, inasmuch as they are both are involved in ministry but the minister is paid for his service, the ruling elder is considered a voluntary worker.[38]

Furthermore, Finn underlines gifting as the basis for this distinction. Unlike the ruling elder, the teaching elder is expected to be gifted in teaching and preaching. For this reason, the church maintains the distinction not in terms of status but of function, as it believes that God has equipped them with gifts and talents for the benefit of the church. They are not superior in any way to the rest of the church membership.[39]

However, the *Manual of Faith and Order* goes a step further to say that "Ministers form a key leadership group in the church, with special responsibilities for its life . . ."[40] The church has become aware of the fact that it's not only the clergy who can contribute significantly to the life and work of the church but also Lay Ministers. In spite of this, it clearly states that Lay Ministers do not replace the need for ordained ministers; they only play a supporting role. Sorensen thinks that this position is entirely Reformed/Presbyterian. He suggests that when the reformer acknowledged the Bible as the sole authority for Christian doctrine, they did not imply the abolishment of the clergy but only that the laity also has access to God, has the right to forgive, to interpret Scripture and test doctrine. The contribution of the laity

[35] Gray, *Presbyterian Polity for Church Leaders,* p. XXV.
[36] *Manual of Faith and Order*, 16.
[37] Paas, *Ministers and Elders,* p. 25.
[38] Congar, *Lay People in the Church,* p. 16.
[39] Finn, *The Rule of Elders*, p. 200.
[40] *Manual of Faith and Order*, 16.

reduces the task of the professional clergy. "This idea came to be called the priesthood of all believers."[41]

All in all, it's clear that involving the laity in ministry was one of the reasons behind the Reformation. Earley identifies the priesthood of all believers as the central notion of the Reformation. The reformers wanted to get the Bible out of the hand of the clergy into the hands of all the believers and allow them to read, interpret the Scriptures and participate in ministry as priests unto God. This was a way of dealing with the unbiblical gap between the clergy and the laity that had overwhelmed the church. However, what underlines the recognition of the minister is entirely based on the function that God has assigned to each believer. This implies that an important aspect of leadership in the Presbyterian tradition is that it is not only ministers who are called, but that God has called each and every member of the church to a specific office of service.[42]

2.2.1 MAIN FEATURES

The nature of Presbyterian leadership is characterised by a number of significant features; two that are relevant to this discussion can be drawn from the discussion above: shared leadership and representation. Presbyterianism is a rejection of both Episcopalianism and Congregationalism. Unlike Episcopalianism, it does not point to the bishop as the leader of the church but it gives the task and responsibility of leadership to councils. With Christ as the Head and Lord of the church and authority vested in councils, the church recognises only one office responsible for spiritual leadership: the office of an elder. Equally, Presbyterianism is unlike Congregationalism in not fully emphasising the role of the entire congregation in leadership. Gray describes Presbyterianism as a model of leadership that seeks to maintain a balance between congregational and episcopal leadership; this balance is expressed through shared leadership and representation.[43]

Firstly, the Presbyterian Church polity compels shared leadership. Practically this means that information, authority, responsibilities, gifts and talents are shared among the elders. Some elders are trained for the proclamation of the word while others engage in all kinds of Christian vocations as lay leaders. According to Weeks, even "though Presbyterian denominations have developed differently in various countries, this accent on shared

[41] Sorensen, *Martin Luther and the German Reformation*, p. 69.
[42] Earley, *Pastoral Leadership*, p. 192.
[43] Gray, *Presbyterian Polity for Church Leaders*, pp. 3-5.

leadership has remained remarkably consistent."[44] This is evident in how the church makes use of councils and committees. A wide range of councils and committees are elected and appointed to work on various issues of significance to the life and work of the church.

Consequently, shared ministry implies the acknowledgement of different gifts in the church. McKim observes that Presbyterians believe that through the work of the Holy Spirit members of the church are equipped with spiritual gifts for the sake of the ministry. He states that "all Christians receive the Holy Spirit as we receive Jesus Christ and are blessed by the grace of God's Spirit's gifts to us. They are not restricted to one particular or 'special' spiritual gifts. We *all* have callings or activities through which we can use our many gifts. . ." The Spirit gives gifts not for individual applause but for the common good of the body of Christ. For this reason, they are to be received with gratitude and humility for the glory of God.[45] Each and every member of the church is gifted in his or her area of calling. This means no one can be pushed to the periphery because he or she cannot contribute anything to the body of Christ.

Moreover, representation is also a significant feature of Presbyterianism. Pass confirms that leadership in the Presbyterian tradition represents Christ's authority which is in the congregation. It is Christ who through the congregation elects elders and gives them the responsibility of running the affairs of the church; elders are accountable to God but they do it through the congregation. Elders do not have authority in themselves; it is entrusted to them by Christ. When elders bear this office "they represent the authority, which Christ embodied in the whole congregation. They should be obeyed. Not because they belong to a different or higher class of people . . . but because they are called to represent the power and authority of God, yes of God Himself, in the midst of His congregation."[46] However, both elders and the congregation are considered servants of Christ. What makes them different is just like with all of us: the different assignments they have. Therefore, he claims that "Christ's authority is conferred to the congregation, in which certain talented members are called to represent it."[47]

[44] Weeks, *To Be a Presbyterian,* p. 37.
[45] McKim, *Presbyterian Questions, Presbyterian Answers,* pp. 48-49.
[46] Paas, *Ministers and Elders,* p. 25.
[47] Ibid., p. 49.

2.3 CONTEXTUAL CHALLENGES

The Presbyterian model of church leadership has encountered a number of challenges in the African context; two of these stand out, the hold of the missionary legacy and the traditional African culture. These challenges influence how leadership is practiced and has contributed in shaping leadership in the church today.

2.3.1 THE IMPACT OF MISSIONARIES

Firstly, as noted in the previous chapter, missionaries contributed greatly to the establishment of the church in Africa. Despite that, Zeze is of the opinion that in practice the missionaries' legacy also contributed significantly in shaping and maintaining hierarchical prominence that encumbers the church today. The root of this problem is located in the relationship that the missionaries had with the indigenous evangelists. According to him, the missionaries never saw themselves on the same footing with the indigenous evangelists. The relationship of the two was overclouded by the missionaries' superiority complex and paternalism. He further argues that since the missionaries were the only ordained ministers in the church during their early days in Africa, they had all the authority vested in them, indigenous people only serving as their assistants. By the same token, the tendency of wanting to do everything for the indigenous people without any consultation pushed Africans to the receiving end. Missionaries become indispensable members of society. Hence, clericalism and an autocratic mode of leadership crept into the African church.[48]

Accordingly, this mode of leadership continued in the ordination of indigenous ministers. Duncan agrees with Zeze that the issue of equality is what was at stake. He argues that one of the reasons that the ordination of indigenous people was obstructed by missionaries is that it implied an element of equality. The basic message that was communicated was that the European worldview and culture were far superior to anything the "empty" heritage of Africa had to offer. Duncan further states that although "the missionaries contributed to the life and work and witness of the church they also hindered the development of black persons within it by dint of their own strong personalities and continued feelings of inferiority on the part of the black members who allowed themselves to be dominated and were encouraged to think they actually participated in power sharing."[49] Wilhelm supports this idea by saying that the

[48] Zeze, "Christ the Head of the Church," p. 167.
[49] Duncan, "350 Years Reformed in South Africa," p. 58.

cruellest legacy on the African continent that the missionaries left was a lingering inferiority complex, a confused sense of identity.[50]

A similar picture is reflected in the church: church members feel inferior to ministers. As a matter of fact, even in the post-missionary period the office of the minister is characterised by the superiority complex and paternalism that the missionaries bore out. For this reason, it has become a highly regarded office in the African context as members of the community look up to this office for almost everything. One of the problems that Miller raises with African ordained ministers is that they have fallen heir to the missionaries' precedent.[51] A minister, just as missionaries were, is a superior and elevated member of the community.

2.3.2 THE IMPACT OF TRADITIONAL AFRICAN CULTURE

Secondly, the African worldview of leadership complicates things further, presenting a significant challenge to the Presbyterian model of leadership. On the one hand, the African concept of Ubuntu facilitates a good platform for this model of shared leadership. Ubuntu has been noted as a distinct characteristic of the African cultural context. It is proper to discuss leadership in the African context that emanates from this concept as an adequate and authentic African leadership. According to Battle, "Ubuntu is an African concept of personhood in which the identity of the self is understood to be formed inter-dependently through the community." He further explains that the word itself comes from a linguistic group of sub-Saharan languages called Bantu. It is derived from a root word which denotes humanity. This word is generally used to express what it means to be a human being in the African context. *"Ubuntu ungamntu ngabanye abantu*," meaning each person's identity is expressed in relationship with others; without others a person cannot really be a person.[52]

Nell narrows down the Ubuntu discussion to leadership; he asks: can one speak of Ubuntu leadership? For him, it is a long road to the kind of leadership that is characterised by Ubuntu elements. However, he is convinced that if Ubuntu is linked to leadership it can create new opportunities that can enrich not only the African society but also the church.[53] In the same vein, Wilhelm, convinced of the appropriateness of Ubuntu in relation to leadership, encourages African leadership development to take Ubuntu seriously into account for it could

[50] Wilhelm, *African Christian Leadership*, p. 33.
[51] Miller, *Equipping for Ministry in East Africa*, p. 16.
[52] Battle, *Ubuntu: I in You and You in Me*, pp. 2-3.
[53] Nell, "The long road to practising Ubuntu Leadership," p. 143.

be a basic building block for the leadership models that are appropriate for African situations.[54]

On the other hand, the roots of the traditional concept of leadership seem to have gone deep into the culture of Africans. Although Ubuntu enhances the Presbyterian model of leadership, the African image of the Chief discourages this model of leadership. The challenge is that it elevates the person of the leader (Chief) to the extent of leaving a clear distinction between the leader and the follower and establishing a hierarchical structure of leadership. Wilhelm insists that what strengthens this hierarchical structure in the African context is the concept of the living dead. He suggests that the challenge of the traditional worldview of leadership to the Christian community is that it is engulfed by fear in regard to the involvement of the living dead in the daily lives of local people. It is a widely accepted fact that ancestral spirits form the main unifying and controlling force over the members of the community.[55]

Due to the significant role that the living dead play in the life of the community, engaging these spirits becomes a role reserved only to the leaders of the community, to the extent that community members are pushed to the receiving end. Wilhelm further explains that in the traditional African leadership there is no concept of an opposition party and democracy does not really pay attention to what the people want but to that the ancestors want; once this is known no one will stand in opposition. In effect, contemporary African leadership is dominated by people serving the leader. Wilhelm helps us to understand how we got to such a place, explaining that it is mainly because traditional Africa Chiefs lost their traditional authority when they become subordinate to the colonial government. They struggled between serving the colonial powers or the aspirations of their people. Eventually, they choose to serve the colonial powers, "this process has contributed to the ruins of the traditional African way. Yet, the African leadership that is characterised by the concept of Ubuntu is all about community and service to the people without any form of intimidation.[56]

[54] Wilhelm, *African Christian Leadership*, p. 41.
[55] Ibid., p. 47.
[56] Ibid., pp. 47-48.

2.4 LEADERSHIP DILEMMA

These challenges left the church with a dilemma in regards to leadership. Partly, this explains why the Mission and Discipleship Committee of the UPCSA General Assembly, which is responsible for church growth and development, lamented before the 2016 meeting of the Assembly that the office of the minister has gradually grown into a strange model of ministry that they called the "minister does all" model. This model has turned churches into auditoriums where congregants come merely to watch the minister performing on stage. This model has made the spiritual leader ineffective in the sense that leaders have become the centre of the congregations' life; they are doing everything that needs to be done in a congregation to the extent that some ministers have become indispensable and the congregants are dispensable.[57]

This model shows three major problems that cannot be ignored. Firstly there is a problematic separation between the minister and the ordinary member. Secondly, relationships are neglected in favour of regulations and thirdly, leadership is considered in terms of power and control.

2.5 INTERCULTURAL CHALLENGES

In general, the "minister does all" model has a number of problems for leadership. However, when one leads specifically in situations of diversity it complicates leadership further because the leader has to deal with all the dynamics of cultural diversity such as cultural blindness and has to appreciate other cultures. I wish to point out three challenges that paint a picture of the situation of multicultural leadership in the UPCSA from Lingenfelter's perspective.

Lingenfelter's contribution is significant for the reflection on intercultural leadership even though his discussion is in terms of cross-cultural leadership. This intercultural discipline went earlier under the name of cross-cultural. Van den Toren considers this change of focus a positive development in this academic field, since the term cross-cultural is used to refer to an encounter of two cultures while intercultural is an interaction and engagement of different overlapping contextual theologies.[58] The relationship between these two disciplines implies that the intercultural approach is a developed form of doing cross-cultural reflections. However, a reflection on leadership needs to embrace both. Therefore, in the context of this reflection, these terms will be used synonymously.

[57] General Assembly Papers 2016, p. 301.
[58] Van den Toren, "Intercultural Theology As a Three-Way Conversation," p. 125.

2.5.1 THE CULTURE OF THE LEADER

Firstly, cultural blindness and superiority can be dangerous to cross-cultural leadership. According to Lingenfelter, one of the things that stymie effective leadership is cultural blindness. When leaders passionately respond to God's call and the desire to minister to God's people in different places in the world, they do not go there as empty slots. They carry with them their personal history and cultural prejudices. What they bring into the context of leadership always translates into practices and values. However, he warns that these culturally influenced practices and values in multicultural contexts do not enhance effective leadership.[59]

He further describes this challenge in terms of the concept of default culture. He states that default culture is the culture that people learn from their background, which comes with all the strengths and weaknesses of the particular cultural context they were raised in. Arguing that default culture becomes a problem in situations of diversity due to the fact that expectation, behaviours, and worldviews become default for people when faced with a predicament, Lingenfelter underlines the fact that this in most cases this may be an unconscious reaction planted in the behaviour of people.[60] However, when these values and expectations are used as a guide for life and work outside the context in which they were created and defined, they fail utterly.[61] He concludes that default culture eventually undermines the life of the community, in that it destabilises trust, which is essential to teamwork.[62]

2.5.2 THE CULTURE OF OTHERS

Cultural blindness implies the second challenge, which is the failure to learn and understand the cultural expectations for leadership in a situation of diversity. According to Lingenfelter, when a leader fails to appreciate the culture of the people he is leading he begins to work on assumptions, which does not enhance effective leadership. Failure to learn the culture of the people in which the leader is serving always results in cultural challenges as the leader ends up applying his own worldview to all the events in life.[63] Lingenfelter further argues that

> "one of the distortions that we as human beings bring to social relationships is that of making our familiar structure the only structure that God can use

[59] Lingenfelter, *Leading Cross-Culturally*, p. 15.
[60] Ibid., p. 71.
[61] Ibid., p. 59.
[62] Ibid., p. 9.
[63] Ibid., p. 59.

> to accomplish his purpose. We distort the diversity of God's creation and reduce the structures for human life to those that are familiar to us. By denying the validity of other structures, we force people to submit to our standards and structures of relationship in order to accomplish the work and purpose of God."[64]

Lingenfelter also suggests that leadership in situations of diversity cannot be effective unless there are the willingness and ability not only to learn but also to accept cultural worldviews of the people the leader is working with. Working relationships should be negotiated. However, effectiveness in leadership cannot be achieved in the absence of careful listening, mutual respect and acceptance. Lack of acceptance destroys the opportunity for the necessary dialogue which facilitates learning and trust in the community.[65] However, the strength of the intercultural approach as a theological discipline is that it is very open and accommodating to other cultures, despite the differences that they may have. It does not raise one culture above the other but engages all cultures in the spirit of openness without attempting to colonise the other with another culture's perspectives.

2.5.3 POWER AND CONTROL

Lastly, in one of his case studies, Lingenfelter clearly demonstrates how power and control is a challenge to leadership. Pastor David longed to change his ministry greatly. In doing so, he sought to implement new programs without consulting the church elders. Unaware that he was using a forceful style of leadership, he destroyed the trust he had with the elders. For him, leadership had to be strong for new programs to be realised. He had this conviction because of what he was taught. "His predecessor told him, 'If you want to be effective, and accomplish the vision God has given you, you must lead with an iron hand. The elders will oppose you, but you must challenge them forcefully.'"[66]

What made Pastor David's actions problematic, Lingenfelter suggests, is the fact that such "actions at their core are intended to control the outcomes of an event in accord with the interests of the person retaining control."[67] He was thus left in a situation that facilitated his perception of the church elders as his enemies and created tensions, conflicts and opposition which ended up draining him spiritually and emotionally. This also destroyed the trust that

[64] Ibid., p. 64.
[65] Ibid., p. 66.
[66] Ibid., p. 105.
[67] Ibid., p. 107.

sustained the working relationship he had with the elders. Lingenfelter observed in this regard that "the challenge for a leader is to understand how power is abused in every social environment and to learn how to use power biblically in different social structures."[68]

2.6 EFFECTS OF MULTICULTURAL CHALLENGES

When all these challenges are not adequately dealt with they have terrible consequences for what Lingenfelter has identified as the foundation of thriving relationships and strong communities in cross-cultural leadership. He is convinced that in a "public, business, or secular context, it is clearly possible to lead without having trust relationships; within the Christian community, however, the building of trust is a fundamental characteristic of leadership. . . building trust is a key feature of leading."[69]

As far as he is concerned, if there is lack of trust then there is no leadership. Lingenfelter beautifully defines cross-cultural leadership, highlighting the aspect of building a community of trust. Leadership is the process of "inspiring people who come from two or more cultural traditions to participate with you (the leader or leadership team in building a community of trust and then to follow you and be empowered by you to achieve a compelling vision of faith."[70]

2.7 CONCLUSION

All in all, no one can argue that the Presbyterian model has not stood the test of time. However, in the context of intercultural leadership, it leaves a lot to be desired. Even though the Ubuntu concept endeavours to bring every member of the community on the same level, both leader and follower, the African image of the Chief complicates the scenario in that it portrays the leader as someone to be feared, obeyed and provided for. Furthermore, the superiority complex planted by the missionaries in the African context enhances an autocratic style of leadership.

These factors gave rise to the "minister does all" model that has become prominent in the UPCSA. Reflecting upon such a model in light of intercultural leadership shows that it is not helpful in situations of diversity as it does little, if anything at all, to enhance trust within leadership working relationships in the life and work of the community. This chapter has described the theological nature of the model of leadership that the UPCSA is using and

[68] Ibid., p. 26.
[69] Ibid., p. 17.
[70] Ibid., p. 21.

underlined the aspect of shared leadership and representation as vital parts of leadership in the church. In order to assess its adequacy for intercultural leadership, I have reflected on the model in light of intercultural leadership.

CHAPTER THREE: THE MODEL OF TRUST

3.1 INTRODUCTION

The previous chapter raised concerns regarding the model of leadership that the UPCSA is using. It questioned its adequacy in enhancing trust, an essential aspect of effective leadership, especially in situations of diversity. This chapter will present a description of Lingenfelter's model of leadership as a response to the intercultural challenges raised in the previous chapter.

3.2 BACKGROUND OF THE MODEL

In the previous chapter, I used Sherwood Lingenfelter's book *Leading Cross-Culturally* to describe the leadership challenges that the UPCSA is facing in situations of diversity. It will be used again in the quest to find answers for such problems. Lingenfelter is an American theologian, missionary and anthropology professor who has earned a great deal of respect not only in the academic world but also in the business consultation world. His involvement in cross-cultural work over the year provides practical insights from personal experiences for missionaries. He wrote extensively about his work and experiences as a missionary on the Yap Islands of Micronesia and short-term research projects in countries such as Brazil, Cameroon, Suriname, Papua New Guinea, the island of Borneo and the Philippines. After his retirement as the provost of Fuller Theological Seminary in 2011, he continued to serve on the Seminary as senior professor of anthropology. The book *Leading Cross-Culturally* is part of a three-volume series together with *Ministering Cross-Culturally* and *Teaching Cross-Culturally.*[71]

As an evangelical theologian, Lingenfelter pays very little attention to the themes that are so important for Presbyterians. We find in his work on leadership no references to church order, synods, elders and not even very much to liturgy and Sunday services. Van Dyk, in an article on evangelical ecclesiology, remarks that "[i]t has often been said that evangelicalism lacks an ecclesiology, or at least a coherent ecclesiology." She further uses the words of Stan Grenz to explain that the historical foundation of evangelism is the cause of this: "Evangelicalism's parachurch ethos works against the ability of the movement to develop a deeply rooted

[71] Fuller Theological Seminary.

ecclesiological base from which to understand its own identity and upon which to ground its mission."[72]

However, there are two recent evangelical conversations that focus on the church: the emergent church movement (which is not relevant to this thesis) and the missional church movement.[73] Missional theologians are now advocating their "conviction that the church is a people of God who are summoned to participate, in their particular context, in God's purpose and goals for the world." The missional church movement, in which Lingenfelter's work is situated, is a wide movement which includes all those who are familiar with the missional theme. Serious considerations are given to the incarnational, Trinitarian and eschatological elements of evangelical ecclesiology. Missional emphasis gives a vision for the church that affects its teachings as well as Christian living. This vision confirms that the church is the people of God called to live a particular way of life that reflects the incarnational truth of Christ.[74] Lingenfelter is well known for his notion of incarnation.

Lingenfelter's model of missionary presence has been developed from the concept of incarnation. Lingenfelter is convinced that "the Bible speaks to all people and all cultures and Jesus Christ is the only faithful example of divine love in interpersonal relationships and communication."[75] He further states that "Jesus is God with us in the reality of the love of God in human experience, we will continuously turn to Scripture to seek principles on which we can build more effective relationships and ministry with and beyond the boundaries of our homogeneous churches and communities."[76] Lingenfelter became famous for his claim that cross-cultural work asks for a 150% person. While Jesus was a 200% person (fully divine and fully human) the missionary should be at least 150%, 75% his own culture and 75% the culture he is serving.[77]

The incarnation model of missionary presence has faced both doctrinal and practical criticism which questioned the possibility of completely becoming part of the culture of others. According to Van Den Toren-Lekkerkerker and Benno Van Den Toren, reflecting on the

[72] Van Dyk, "The Church in Evangelical Theology and Practice", p. 125.
[73] Ibid., p. 133.
[74] Ibid., p. 134.
[75] Lingenfelter and Mayers, *Ministering Cross-Culturally*, p. 15. Since Lingenfelter has been involved in cross-cultural theological reflections for over thirty years, he has become a major player within the discipline. This is evident from some of his work that he has developed up to the third edition realised in 2016. We can, therefore, turn to some of his reflections to gain a theological understanding of his model.
[76] Ibid., p. 2.
[77] Lingenfelter and Mayers, *Ministering Cross-Culturally*, p. 24.

model of incarnation considering the globalised and post-modern understanding of culture shows that it is unrealistic, potentially paternalistic, and does not respect the particularity of the incarnation of Christ. In the same way, Billings argues that the model of incarnation advocates an impossible task; that is, of becoming one with the culture a leader is serving.[78]

However, Lingenfelter and Mayers are of the opinion that Jesus is God who lowered himself and identified with humanity; reflecting on what this means in light of serving in another cultural setting can enrich our understanding of cross-cultural leadership. Two significant implications are drawn here: Jesus did not come as a fully developed adult, not as an expert, a ruler or even the dominant culture but as an "infant, born into a humble family in a conquered and subjugated land." Also, he was a learner. Jesus took thirty years to learn the language, culture and lifestyle of his people before he could begin his ministry; in short, "he identified totally with those to whom he was sent."[79]

Although he is inspired by the fact that it is the incarnate Lord who comes to establish the Kingdom of God on earth and calls us to follow him, Lingenfelter graciously acknowledges that incarnation in the context of multicultural leadership is no longer adequate as it is impossible for the leader to learn, adapt and live in all cultures that are part of the community. He, therefore, opts for "leadership that does trust building through covenant relationships, inclusiveness, and commitment to obey Christ and communication among team members until we achieve the unity of the Spirit and love that leads to forgiveness and oneness of purpose and action."[80]

3.2.1 THE CONCEPT OF CULTURE

The importance of understanding culture cannot be overemphasised. Lingenfelter and Mayers have defined culture as the "conceptual design, the definitions by which people order their lives, interpret their experience, and evaluate the behaviour of others."[81] After discovering that culture is not all about concepts and propositions, and also that it is not neutral, Lingenfelter then suggests that culture has to do with the way people "structure social life and values, and how they organize, interpret, and evaluate these experiences through a worldview

[78] Berdine Van Den Toren-Lekkerkerker and Benno Van Den Toren, "From Missionary Incarnate to Incarnational Guest: A Critical Reflection on Incarnation As a Model for Missionary Presence." In *Transformation: An International Journal of Holistic Mission Studies* 32, no. 2 (2015), pp. 3-8, and Todd J. Billings, *Union with Christ: Reframing Theology and Ministry for the Church*, Grand Rapids, Mich.: Baker Academic, 2011, p. 125.
[79] Lingenfelter and Mayers, *Ministering Cross-Culturally*, p. 3.
[80] Lingenfelter, *Leading Cross-Culturally*, p. 102.
[81] Lingenfelter and Mayers, *Ministering Cross Culturally*, p. 18.

comprised of concepts, beliefs, and propositions expressed in their language and communication." [82]

Leaders cannot work from their own culturally shaped assumptions, as these can be misleading in a different cultural context. Inasmuch as culture plays a significant role in structuring how they relate to and give meaning to the world around them, culture can be considered a palace because it supplies "all the essential needs for life - structure, order, access to materials, and predictability in our relationships, comfort, meaning, accountability, and significance in our personal lives." However, it is necessary to realise that such cultural structures cannot survive in other cultural contexts. In fact, in other cultural contexts these structures can have disastrous effects if leaders insist on employing them in all of the life experiences, situations of diversity included. Then, culture becomes a prison. Failure to understand how different cultures deal with power results can be translated into failure to inspire trust and support within working relationships.[83]

Understanding culture this way indicates a positive side of culture that cannot be disregarded. However, according to Lingenfelter, Scripture rejects the 'fallen human cultural ways of life.' It encourages us to be redeemed from the empty ways of life that we inherited from our ancestors. This should not be considered a rejection of God's gift of culture to mankind but of an empty way of life that is a result of rebellion against God. Therefore, he reminds us of Paul's words, "Do not be conform to the pattern of this world, but be transformed by the renewing of your minds."[84]

Bevens explains this approach in terms of his translation model of contextualisation in which we see the original message being translated for a particular cultural context. The translation model insists on the "message of the gospel as an unchanging message."[85] However, this message is considered to be something that stands above cultures. This model emphasises that cultural contexts are subordinate to the message, they are just elements that transport a message that can effectively change the world. The word translation in this context is not understood in a literal way, rather it is something much more than just merely translating

[82] Lingenfelter, *Leading Cross-Culturally*, p. 60.
[83] Ibid., p. 59.
[84] Ibid., p. 60. Romans 12:2.
[85] Bevans, *Models of Contextualisation*, p. 37.

words; it has to do with the meaning and the spirit of the message. Hence, it emphasises faithfulness to the essential content of Scripture and tradition.[86]

3.2.2 SOCIAL GAME OF LEADERSHIP

Lingenfelter's approach to leadership does not start from a theological point of view. This is demonstrated by the fact that he introduces the concept of leadership by noting general notions of leadership. He then, later on, defines Christian leadership. For him, effective leadership demands that the leader learns how power and leadership are understood within a cultural context. It is not only a matter of learning, it is also about adjusting to and joining what he calls the social game. Understanding social games are according to him both a simple and challenging exercise.[87]

Prototype Social Games

This concept ius expressed in an analogy of four games, which are baseball, football and soccer, golf and volleyball. They are all sports but they can be played in different ways, each has its own rules that identify it. Some communities play a baseball game, the manager directs the game and each player has a special role in which he must perform very well. This means these communities are bureaucratic communities. Others communities play football

[86] Ibid., p. 31.

[87] Lingenfelter, *Leading Cross-Culturally*, p. 61. In explaining, Lingenfelter uses Mary Douglas' (1982) illustration of sporting games to demonstrate the concept of social games. Douglas uses Baseball for a bureaucratic game, Football for a corporate game, Golf for an individual game and Volleyball for a collective game. Each game is played by a different set of rules that cannot be transferred to another game. Hence, it is important to learn each game as it is.

and soccer, in this game the best players lead, the best teams win and each player has a special role to play; these communities are corporative communities. Still more, others play golf, a one-man game play on an individual level, the individual plays the match; these are individualist communities, while others play volleyball, a game in which everybody plays in every position throughout the game and team spirit is important; such communities are collectivists.[88]

Social game structures social life and values of people "and how they organise, interpret, and evaluate (their) experiences through a worldview comprised of concepts, beliefs, and propositions expressed in their language and communication." It is about the degree to which relationship is defined by role and rule (grid) and the degree to which group interests have priority over individual interests. This limits social life to four structures of social engagements and each of these structures has its own values and worldviews informed by social choices and plays the social game depending on its context location.[89]

There are four social engagements identified here. The bureaucratic game; in this culture, people respects differences in significance and they are not all the same as they all have each one a special role in the community. The corporate game culture values commonality and harmony with one another within the community which respects each person's place in the community. In the individualistic game, this culture promotes people's freedom to participate freely without necessarily identifying with others. Collectivist game culture allows all people to play all kinds of roles without differentiating people. Unlike in bureaucratic and individualistic games, group interests are prioritised in corporate and collective games. Once a leader understands the values and rules of the cultural game of the community he is serving, then he can participate according to the way things are done. Lingenfelter states that "to gain a deeper understanding (of such complex social engagements) it is necessary to watch more carefully, make notes on what you observe, and then ask questions."[90]

3.3 MODEL OF TRUST

Lingenfelter demonstrates the significance of learning the social game of other cultures through several practical examples throughout the book. They illustrate the necessity of realising the strength of his own cultural background as he comes into a new cultural context. It is important that he acknowledges the fact that he is not coming in without his own cultural

[88] Ibid., p. 62.
[89] Ibid., p. 60.
[90] Ibid., p. 63.

presuppositions and needs to learn how life is ordered in the new cultural context. This is shown in the example of a Western NGO which was in partnering with African Churches in providing scriptural proficiency and literacy for people in Africa. The African Churches understood partnership in terms of a relationship of commitment to God and to one another. A relationship that is focused on relational ministry, love, social values and complementing one another. The western organisation understood it strictly as a working relationship. A relationship that focuses on task and results, working values, reliability and critical feedback. Hence, there was a clash of cultural values, purely influenced by cultural blindness. For the Africans, the Westerner was harsh and for the Westerner, the Africans were undisciplined.[91]

To avoid such problems, a leader should not only enter the culture of others as a learner but should live as a learner. Through learning the leader should avoid the natural tendency to judge by correcting his worldview, and eventually his actions. He should reflect on culture from scriptural values and not address cultural issues from a vacuum. Dealing with cultural dynamics in this way is essential to gaining the trust and support of the community he is serving. If cross-cultural leaders embark on the task of building trust through covenant relationships within communities, Lingenfelter is convinced that this would go a long way in ensuring effectiveness in leadership.

In other words, he highlights the concept of trust building in his definition of leadership and underlines this task as the most critical task of leadership. In many ways that leadership has been defined, it has missed this important element which has been well captured by Lingenfelter. In his definition, he states that cross-cultural leadership is the process of "inspiring people who come from two or more cultural traditions to participate with you in building a community of trust and then to follow you and be empowered by you to achieve a compelling vision of faith."[92] However, he feels that this is the greatest challenge of leading in cross-cultural situations. He asserts that it is critical to an effective model of leadership in the context of diversity.[93]

3.4 THEOLOGICAL ELEMENTS

[91] Ibid., pp. 43-46.
[92] Ibid., p. 19.
[93] Ibid., pp. 20-21. M. Fairholm and G. Fairholm agree that building trust is a critical task of Christian leadership. They are of the opinion that leadership should develop a culture of trust within the organisation. In this culture, the leader and the follower can relate in a trusting manner in order to effectively accomplish a common vision. Fairholm and Fairholm, *Understanding Leadership Perspectives*, p. 101.

In order to understand Lingenfelter's approach to leadership, it is necessary to reflect on two theological concepts that are fundamental to his model of leadership, which are the Kingdom and the Covenant community. Cross-cultural leaders are challenged to "examine their cultural bound vision, values and rewards in light of Jesus teaching about and practice of the Kingdom of God."[94] When leaders are able to embrace the Kingdom values, then a covenant community of trust can be a possibility. Such a community is characterised by inclusiveness, commitment to Christ, love, forgiveness and openness; elements that make leadership in situations of diversity thrive.[95] However, in my opinion, not all themes are developed theologically as much as they are developed practically. Lingenfelter's theological reflection puts too much emphasis on the practical (how to and how not to) side than on the theological side.

3.4.1 KINGDOM

3.4.1.1 VISION

In following Jesus Christ, the central focus is on the Kingdom of God. Lingenfelter is convinced that the person of the leader needs two things in order to be effective in cross-cultural leadership: firstly to submit himself to God in Christ because the point of departure for cross-cultural leadership is the vision of the Kingdom of God.[96] In defining leadership, he identifies a compelling vision as a goal of leadership. Leadership must, therefore, "inspire people to achieve a compelling vision of faith."[97] This is what makes it different from mere management.[98]

According to Lingenfelter, cross-cultural leadership starts with a God-given vision which comes from the vision of God's Kingdom. In other words, it is a vision that is congruous with the Kingdom of God. The vision of the Kingdom is all about what the life, death and resurrection of Jesus Christ mean to us; this is what his disciples proclaim everywhere they go. We, as Christ's disciples are called and "sent out to continue the work that he began and now continues through his body, the church."[99] This vision is not something that the leader

[94] Lingenfelter, *Leading Cross-Culturally*, p. 8.
[95] Ibid., p. 102.
[96] Ibid., p. 31.
[97] Ibid., p. 21.
[98] Ibid., p. 16.
[99] Ibid., p. 33.

brings into the community of faith; it is God's vision and is, therefore, confirmed by the Holy Spirit through the voice of others in the community.[100]

As a result, leadership in multicultural situations should not be about power seeking and ruling over others. In fact, he suggests that in these situations the cross is the defining metaphor for leadership given by the Lord Jesus. Not only leadership should start at the cross but the whole community. Taking up one's cross is an act of worship that enables leaders to give power and control into the hands of God. For Lingenfelter, the cross means losing one's life for the sake of Christ. It involves any element of self-denial and taking up one's cross because the Kingdom vision cannot be achieved by using power structures of our society in seeking self-recognition. What this means for leadership is that positions that are precious should be relinquished, attention should be paid to one another through the help of the Spirit in order to find the place where the community can move forward together in unity.[101]

The Kingdom vision is not created and defined by the leader. It is not a leadership system or form of governance; it is about how people live and relate to one another within any particular system. It is about what God has been doing through his church to establish his Kingdom, and even today, what he continues to do through the power of the Holy Spirit. This means the task of the leader is to discover through listening to the Holy Spirit what God has been doing and also what he is already doing within a particular given context; and aligning him with the ongoing work of establishing God's Kingdom on earth. Once the vision has been discovered in such a manner, it has to be confirmed within the community, refined and owned by the community; the Spirit motivates God's people to be committed to the vision. Lingenfelter infers that this vision is the only vision that is worth following. "When a leader has a vision from the Spirit of God and shares that vision with people whom God has touched, they together leave homes, families, and possessions to fulfil the mission of God."[102] This means that the work that the leader does is intended to proclaim to the world the Kingdom of God.

3.4.1.2 <u>WORK</u>

When both the leader and the follower commit themselves to a God-given vision, what they will be doing in the body of Christ can be called Kingdom work. In as much as work is understood from a general perspective that is essential to the survival of humanity, it must

[100] Ibid., p. 38.
[101] Ibid., pp. 168-170.
[102] Ibid., pp. 31-33.

also be understood from a Kingdom perspective. Lingenfelter distinguishes the two. When Jesus was establishing the Kingdom of God he proclaimed the good news, a world where God reaches "down to the poor and helpless, touching the untouchables, healing the sick and broken, and reconciling people, society, and all creation to the Creator. It is this work of loving touch, healing, and reconciliation that I and others call the Kingdom work."[103]

This good news in this regard is the message that God is here to touch the world and engage humanity in new and transforming ways. Since the vision, mission and work are God's, the leader is called to participate in the mission of God.[104] He is not here to condemn and judge but to challenge people to forgive, not be greedy, not to seek their own interest and good. Ultimately this "good news of the Kingdom turns their culture upside down, challenging their values, and calls them to a deeper relationship with God and with one another" based on Kingdom values. This implies that leaders must be willing to serve as both God's hands and messengers, doing the work in faith that God will show his presence and power in the community the leader is serving.[105]

3.4.1.3 VALUES

Lingenfelter insists that everyone who is part of the Kingdom of God should live by the Kingdom values taught and practised by Jesus Christ. One essential value is serving one another. He reminds us of the words of Jesus to his disciples from the gospel of Luke and Matthew which are the basis of this value. "Those who would be my disciples must deny themselves and take up their cross daily and follow me. For those who want to save their life will lose it, but those who lose their life for me will save it."[106] Further, Jesus said, "Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave – just as the Son of Man did not come to be served but to serve, and to give his life as a ransom for many."[107] Lingenfelter then suggests that serving one another is about functioning from a position of service rather than of power and control.[108]

Another essential value is letting go of control. Jesus said, "whoever loses their life for me will save it."[109] The efforts to save one's self are what gives birth to the desire to control.

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[103] Ibid., p. 24.
[104] Ibid., p. 35.
[105] Ibid., p. 37.
[106] Luke 9:23-24.
[107] Matthew 20:26-28.
[108] Lingenfelter, *Leading Cross-Culturally*, p. 49.
[109] Luke 9:24.

However, according to Lingenfelter, "[w]hen we focus on letting go, living and working at risk, then we no longer need to control. Kingdom work demands that we shift our focus from securing to losing our lives in pursuit of the mission of God."[110] Pursuing the mission of God means above all things that we embark on a task of making disciples of all nations. Therefore, "the essence of leading is to help people align their gifts and energies for the mission, and then, once they understand the action required, to release them to do the work."[111]

The last essential value is trusting God for the outcome. Lingenfelter acknowledges that releasing the empowered leaders to do the work on their own involves risking that the task may not be done in line with our thinking; in some cases it may result in failure. He maintains that "since it is God's kingdom and God's Spirit who is moving us, God is responsible for the results."[112] The leader must be convinced of God's capability to realise all his plans through whichever way he chooses. All in all, leaders who submit themselves to God focus on loving and serving others even when they do not agree with them, and welcome the instruction which Jesus used to establish the Kingdom of God on earth.[113]

3.4.2 COVENANT RELATIONSHIP

When a God-given vision is the focus of the life and work of a community, it then becomes possible to redefine the nature of relationships that people have with God and also with one other within a particular working system they are serving. Lingenfelter understands the term covenant to mean a binding together; which in this case is between people and people, and people and God. In this bond of relationships God is the standard of behaviour and people relate to one another not in light of their selfish interests but in light of the values that God gives. The theological foundation of relationships which identifies this community must be understood as a chosen people, a people on a mission and a people that was once without mercy but has received mercy. Therefore, covenant relationship is the theological understanding of the foundation of the relationship of trust. Lingenfelter upholds that in the absence of this understanding a community becomes secular in how it functions. The key components significant for the identity of the community "are people with a new identity in Christ, called to the mission of God, who have received mercy and granted it to others."[114]

[110] Lingenfelter, *Leading Cross-Culturally*, p. 49.
[111] Ibid., p. 126.
[112] Ibid., p. 49.
[113] Ibid., p. 50.
[114] Lingenfelter, *Leading Cross-Culturally*, pp. 74-75. Lingenfelter follows the reflection of Max Stackhouse on the opinion that a covenant community is a community of Jesus' followers with a mission of serving one

There are also eight elements that are foundational in the formulation or creation of a covenant community as the body of Christ. By committing itself to live by new standards of ethical behaviour, the community commits to this identity in Christ as God's chosen people, to the presence of the Holy Spirit, to loving one another, to working together, to submitting to one another, to speaking graciously and to restoring mercifully those who have sinned. Furthermore, embracing these elements implies a number of things. Firstly, it implies that God calls the members of the community to live a life that begins with denying oneself, taking up our cross and following Jesus. Secondly, the identity of the community is grounded in the presence and manifestation of the Holy Spirit through the community. Thirdly, through the presence of the Holy Spirit the community is able to love one another as part of its identity. Finally, the community must obey the commandments of Christ not to judge others and to forgive others. For this to be possible, Lingenfelter states that the leader should continuously humble himself before God, acknowledge his dependence on God and seek the help of the Holy Spirit in equipping the people of God.[115]

Creating a covenant community must be at the top of the leader's priority list. What is important is establishing such a community of trust and not prioritising goals and productivity over relationships. The leader must help the people focus on their new identity in Christ as a covenant community and commit themselves to the covenant relationship with God and one another. Lingenfelter asserts that covenant relationships enable us to build trust within covenant communities. He underlines building trust as a fundamental characteristic of Christian leadership from the conviction that it is possible to lead without having a trust relationship in public, business and secular communities, but it is impossible in the covenantal Christian context.[116] There are two major ways of building a covenant relationship of trust, which are learning and empowerment. As pointed out above, these are some of the theological themes that were not extensively developed. Nevertheless, according to Lingenfelter, these are significant because they are a necessary foundation upon which effective leadership stands.

3.4.2.1 <u>THEOLOGY OF LEARNING</u>

Trust in covenant relationships can be built through learning. The concept of learning is grounded on the incarnation of Christ as highlighted above. A leader must learn the social

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another. See Max L. Stackhouse, *Covenant and Commitments: Faith, Family, and Economic Life*. 1st ed. *The Family, Religion, and Culture*, Louisville, Ky.: Westminster John Knox Press, 1997.

[115] Ibid., pp. 76-79.

[116] Ibid., p., 17.

games of the people they are leading as discussed above. Learning is fundamental to effective leadership; Lingenfelter insists that as long as there is unwillingness to learn, there can be no effective leadership. He says, "All the participants in multicultural teamwork must be involved in this learning process to create a community of trust. . . . The true measure of effective leadership is whether the team does the hard work of loving one another in the midst of disagreement and then pulls together to accomplish the will and purpose of God."[117]

3.4.2.2 THEOLOGY OF EMPOWERMENT

Trust in covenant relationships can be built through empowerment. Through the covenant relationships which are inspired by the Kingdom vision and values it also becomes possible to build trust through sharing power and control. Power should be understood in terms of empowerment. Lingenfelter holds that power is not having many people under one's control but is mentoring, empowering and releasing followers so that they can do on their own what you did for them.[118] It is through empowerment that others can use their gifts effectively for the good of the whole community. He further argues that only "when a leader focuses on the common good, delegates responsibility and power to other, and employs the power of dialogue and effective communications, that leader motivates and enables a team to achieve its maximum potential and results."[119]

This kind of empowerment can only happen when Christ is given a central place. In this case, power cannot be a source of the meaning for leaders. It is only through living by the word of God and the life-changing power of the Holy Spirit that people are enabled to shift from a power-seeking mode to a power-giving mode. The power-giving mode does not focus on positions, authority and responsibility but on building covenant relationships that inspire others to be like Christ. This focus on relationship highlights the importance of people above all else. Lingenfelter demonstrates this point from the New Testament letter of Philemon in which Paul dealt with a dilemma which needed the reconciliation of two of his brothers in Christ. Paul gave power and control over Onesimus to Philemon, "he could have kept it but he gave it up."[120] Lingenfelter concludes that power and control must be surrendered in faith; power giving always results in building a community of trust.[121]

[117] Ibid., pp. 64-66.
[118] Ibid., p. 19.
[119] Ibid., p. 147.
[120] Ibid., pp. 110-114.
[121] Ibid., p. 117.

Empowerment is not only about following Christ but also about making it possible for others to follow Christ and enhance the Kingdom of God. This implies the need for creating room for people to follow Christ in their own calling. It is only this calling that qualifies people to serve in the Kingdom of God. So, people need to be willing to keep on growing and to use their God-given gifts in ministry. During this process of growing, mentoring is essential because the mentor plays an important role in helping the new leader as Christ helped his disciples but at the same time acts as a servant of Christ in building and strengthening this new leader. Finally, the new leader must be released to go out and do the work without any form of control or manipulation. Lingenfelter puts it this way, the leader who decides to "relinquish power is placing trust in the empowered person and God that the power given will be used to accomplish God's purpose. This is why power giving is an act of faith and grace; the outcome rests in the power and grace of God."[122]

Having said this, without a shadow of a doubt, empowerment is not merely the surrendering of power but the creation of a free platform for all to participate. However, in Christian leadership empowerment is not only about giving people information but more importantly, it is about trusting them to make their own contribution to the Kingdom vision. For Lingenfelter, the empowerment of others is the beginning of contextual leadership. Those in power, who have control over the resources and knowledge through empowering others, intentionally surrender control to them and allow them to do the work as they are able.[123] He further notes that an important principle of empowerment is to release people to do the work, but always within the context of discipling them.[124]

So, empowerment is giving others the power or right to do what needs to be done. It is both the ability and freedom to contribute directly to a specific important task. Therefore, it is the leaders' responsibility to "establish the goal, communicate it, and empower followers by giving them knowledge and an understanding of their roles to be played out . . . Leaders help or allow followers to lead themselves."[125] All this boils down to the need for trustworthy leadership.

3.5 BUILDING TRUST

[122] Ibid., pp. 122-129.
[123] Ibid., p. 112.
[124] Ibid., p. 123.
[125] Fairholm and Fairholm, *Understanding Leadership Perspectives*, p. 97.

Trust is created through covenant relationships. Such relationships are not about organisational structures and systems but how life is ordered in these systems. Lingenfelter suggests that they are all about how people live within the structure or system; respecting one another, accepting their differences and engaging one another in ways that enhance trust and relationships. When people come together from different cultural contexts, leadership must create the dialogue which facilitates a covenant relationship in the community with the aim of building trust. Such leadership "defines the rules of participation to reflect inclusiveness in the body of Christ, commitment to the work of the Kingdom, and effective communication among team members that understand the essence of mutual submission, weakness and forgiveness."[126]

According to Lingenfelter, leadership that can be trusted does not blindly do what it feels called to do in order to fulfil itself. It does not consider exercising personal gifts and ministry work more important than embracing corporative identity and values; that is 'being in the body of Christ.' Leading in situations of diversity requires an enormous commitment to the principle of the covenant community; of being church in order to fulfil the mission and vision of the Kingdom. He, therefore, concludes that "the critical factors for leading cross culturally are Christ centred learning and trustworthy covenant centred leadership."[127]

3.6 CONCLUSION

All in all, building trust is a concept that spiritual leadership cannot afford to overlook. For this reason, the leader should be a trust builder. This model is based on the theological understanding of Kingdom vision and values which are the basis of a covenant community. A noteworthy aspect of a covenant community is trust relationships. Without trust, it is difficult to have either leadership or community. What takes priority in this community is building trust within leadership working relationships, raised above all the tasks and titles that may come along with leadership. It is about how people live within the established structures. However, Christ-centred learning and trustworthy covenant-centred leadership are significantly important for leadership in situations of diversity.

Paying attention to building trust and power sharing within leadership working relationships through the empowerment of the people of God makes ecclesiology of trust an appropriate way to approach leadership in a multicultural context. Its appropriateness is that it embraces

[126] Lingenfelter, *Leading Cross-Culturally*, p. 100.
[127] Ibid., p. 101.

vital elements that are significant in dealing with cultural blindness and issues of power and control. A number of ways have been noted as significant to the process of building such a trust: embracing the identity and value of the community being led, mutual respect, learning, acceptance and power sharing through empowerment.

CHAPTER FOUR: THEOLOGICAL IMPLICATIONS

4.1 INTRODUCTION

In an attempt to move towards the kind of leadership the UPCSA needs in situations of diversity, this chapter aims at discovering what the model proposed in the previous chapter would theologically change if it is applied in the UPCSA. It will, therefore, analyse the theological implications of Lingenfelter's model of cross-cultural leadership in light of the theological expressions of leadership in the church by focusing on three major theological themes underlined in this proposed model.

4.2 POINTS OF DEPARTURE

As pointed out earlier in the discussion, the UPCSA has a theological point of departure while the proposed model has an anthropological one. For the UPCSA, leadership begins by acknowledging that the church originates from God and Jesus Christ is the Head of the church. The act of leadership is considered to be representation. It is representational in that the leader in the community represents the authority invested in him by God and also in decision making he represents the community. This means that the church is ruled basically not in line with the will of the people or the quest for being effective but in line with the will of Christ. Hence, it gives the elected elders the task of coming together to discern what the will of God is for the community.

Leadership in the church is exercised from a sound theological position of the priesthood of all believers. Christ gave gifts to the members of the church to enable them to function as priests. In this regard, their priestly duties involve offering sacrifices of praise to God in worship and also offering acts of service to one another. However, the essence of this doctrine is that God gave all the believers access to his presence through the death and resurrection of Jesus Christ. Therefore, they do not need a mediator since Jesus Christ is the mediator.

However, in *Leading Cross-Culturally,* Lingenfelter approaches leadership not from a theological but from an anthropological point of departure. He lays down a general understanding of leadership, highlighting anthological elements such as vision, inspiration, goals, action and the quest for being effective in the social game. This is not to say that it is

entirely non-theological since it can be traced back to the concept of incarnation: the Word become flesh and dwelt among us. Christ, being a perfect example of leadership demonstrated how a leader should embrace the cultural realities of the people he is serving. Even though humanly this cannot be done in the same way that Jesus did it, the leader must be willing to enter into a new cultural context from a position of weakness and humility and not as an expert. This demands that he adopts a learning attitude in order to be familiar with the new cultural setting. It then requires the leader to commit to a God-given vision; a vision centred on the life and work of Jesus Christ when Christ came to earth to establish the Kingdom of God.

Leaders should submit to Christ with the willingness to depend on and follow him in order to accomplish the vision of God within the Christian community.[128] It is through a commitment to Christ that leaders in cross-cultural settings can "achieve the unity of the Spirit and love that leads to forgiveness and oneness of purpose and action."[129] Therefore, this vision of the Kingdom of God is the foundation upon which the covenant community stands. Due to the focus on God, the relationships within the community are redefined and covenant relations are created in which the community is understood as a chosen people, a people on a mission and a people that was once without mercy but has received mercy. It is important that the community should live in obedience to the values and commandments given by Christ through the power of the Holy Spirit, as this is fundamental to the foundation of its identity.

We can say that, unlike the Presbyterian model which focuses on the theological structure and system of leadership, Lingenfelter's model focuses on what to do in order for leadership to be effective; the practice of leadership and life within a structure. It sheds light on how people should theologically relate in their daily working relationships. In as far as the question of effectiveness is concerned, my experience in the African Christian world has witnessed leaders eventually being preoccupied with hunting after effectiveness at the expense of faithfulness. The issue of how effectiveness relates to faithfulness needs some kind of explicit attention for the model to work in the African context. Such attention should highlight the significance of faithfulness and the necessity of effectiveness. However, when there is a conflict between the two, faithfulness takes priority.[130]

4.3 KINGDOM VISION

[128] Lingenfelter, *Leading Cross-Culturally*, p. 25.
[129] Ibid., p. 102.
[130] Hunsinger, "Social Witness in Generous Orthodoxy," pp. 189-194.

If this model is applied in the UPCSA, it brings in a new emphasis which appreciates the Kingdom of God as a concept that the Christian community should and can actually participate in the here and now. Interestingly, six out of the eight times that the *Manual of Faith and Order* uses the term "Kingdom" it refers to the coming Kingdom of God; one that is not here now. However, in the proposed model the Kingdom of God is something that is here now, which affects the way we live and relate to one another. McKim, a Presbyterian theologian, has a similar perspective of the Kingdom. He states that we live now, "after the resurrection of Jesus Christ, as members of the church who know the reality of God's Kingdom in Jesus Christ himself. Early Christians said the Kingdom was '*autobaselia*,' a Greek word meaning a 'self-kingdom.' By that, they meant that the kingdom of God has already come in the person of Jesus Christ. We can watch for those aspects of God's reign that show up in our own experience every day."[131]

On the other hand, this is one of the major challenges that this model presents: its emphasis on the Kingdom and how it relates to culture. Lingenfelter acknowledges that culture helps in that it enables us to understand the world around us, and he also seems to assume that there is the reality out there; one that is one that stands above culture and can be applied in all cultural contexts, which can be easily considered the standard of ethical behaviours. For him, Kingdom values are to be imposed upon culture in such a way that cultural values become insignificant as Kingdom values determine life in the community. This position has the potential of destroying the essence of cross-cultural leadership itself because it seems as if the leader has brought into the community his own convictions of what Kingdom values are.

This leave us with a number of intercultural concerns; we have a hermeneutical problem in front of us. With whom does the responsibility of interpreting this reality lie and what do we do in case there is a disagreement? We also have a problematic 'one size fits all cultures' assumption, in which what is considered important in one culture is assumed to be important in another. Furthermore, another problem arises in that culture and the Kingdom vision and values can be separated. Understanding how this works will be a challenge if we accept the fact that God's Kingdom was presented by Jesus in human cultural settings. For Bevans, "[t]he problem (here) is to know the exact distinction between the two."[132]

[131] McKim, *Presbyterian Beliefs,* p. 115.
[132] Bevans, *Models of Contextualisation,* p. 43.

Tanner shares a similar concern. She considers theology to be part of the host culture. For her, Christian culture is not a single culture, mainly because it survives by drawing from the host culture, as its boundaries with other cultures are fluid. According to her, the sin that post-liberal theology commits is to reduce Christianity's nature of diversity to some form of a standardised culture. Christian culture's identity can only be found after it assimilates a particular culture and it will be unique to that context. Therefore, Christian identity cannot be understood as a reality or sets of values to be imposed on culture but as "a hybrid affair established through unusual uses of materials found elsewhere."[133]

Moreover, if weighed against the ultimate goal of the church and leadership in the Presbyterian system, Lingenfelter's model leaves a lot to be desired. While the Presbyterian model focuses on the glory of God, Lingenfelter is preoccupied with effectiveness, production and improving the result. McKim acknowledges this as a way of worship. He puts it this way: "we commit our lives to furthering the ministry of Jesus Christ, to living for God's glory, and following as the Holy Spirit guides us in the community of faith."[134] However, this in itself makes Lingenfelter's model a practically attractive model without a firm theological foundation based on fundamental issues of the Christian faith.

4.4 KINGDOM VALUES

What follows directly from the Kingdom vision are Kingdom values and work. Due to the fact that both the leader and the follower submit themselves to God and through the power of the Holy Spirit engage one another in prayer and conversations, they are both bound to live by the values that Christ gave as standards for the Kingdom life. Therefore, the implication is that the task of leadership is to influence people from different contexts to accept these values as a way of life and, in my opinion, this is also what Lingenfelter meant when he discussed the move from the empty way of life handed down by forefathers.[135]

Again, the question of who interpretats rears its ugly head here. Lingenfelter left the question of who interprets and how these values should be interpreted unanswered. It seems to me that he deliberately ignored or maybe failed to address a question that cannot be avoided if multicultural communities are to survive. An answer to this question is an urgent necessity, especially in situations of diversity because people come from a different background with a different understanding of such values.

[133] Tanner, *Theories of Culture*, p. 152.
[134] McKim, *Presbyterian Questions, Presbyterian Answers*, p. 72.
[135] Lingenfelter*, Leading Cross-Culturally*, p. 60.

The question of values in the Presbyterian context has found expression in the concept of discipline. In real essence, the question of discipline is a significant one for the Presbyterian Church. In fact, John Calvin, the founding father of Presbyterianism, placed discipline only second, after teaching. According to Presbyterian polity, enforcing discipline is one of the important tasks that were given to the church councils, especially the Session at the local level. In the church's endeavour to ensure that discipline is upheld in the life and work of the community, the councils enforce the values that in this case the denomination has adopted.[136]

Multicultural communities in the context of the UPCSA would not have significant challenges in this regard because the church through its councils reserves the right to put in place such values that hold together the life and work of the church. The *Manual of Faith and Order* states that "the Uniting Church affirms its right to formulate, adopt, modify and interpret its doctrinal statements, always subject to the Word of God, under the promised guidance of the Holy Spirit and in accord with the fundamental doctrines of the Christian faith." However, in some situations, the church gives room for liberty of opinion in matters that are not fundamental to the Christian faith, but at the same time retains the power to judge what falls within the significant values for the life and work of the church.[137]

4.5 COVENANT RELATIONSHIPS

Closely related to the issue of values are the covenant relationships. The proposed model will demand that attention is paid to the question of relationships within the community. The kind of attention that promotes a serious commitment to covenant working relations more than any task, responsibility or event that comes along with leadership; and deliberately guides against any attitude or leadership practices that in any way undermine the trust that binds the community together. As alluded to in chapter two, the Presbyterian model acknowledges the significance of the community as the body of Christ. However, it does not do what this model will do is to prioritise the question of how people live within the system itself.

The concept of community in the Presbyterian Church is centred on the Eucharist. This is a place where Christ calls all people to communion with him and also with one another in significant ways.[138] Lingenfelter's model actually would help the system to take communion beyond the Eucharist. This model provides the kind of details that allow members, despite their positions and titles, to foster communion in their working relationships also. This point

[136] Van Huffel, "The relevance of the Reformed Church Polity Principles," p. 32.
[137] *Manual of Faith and Order*, 2.1.
[138] Weeks, *To Be a Presbyterian*, p, 59.

is powerfully illustrated by the case study of Pastor David, who eventually realised the goodness of communion within working relations after learning to accept others based on the covenant relationship he later developed.[139]

Also, one of the things Lingenfelter does that that Presbyterian model will appreciate is that he encourages that whatever vision the cross-cultural leader has it must be confirmed and implemented by the community. By acknowledging voices of others as the confirmation of the Spirit he aligns his theology to that of the Presbyterian Church. The Presbyterian model confirms that Christ who is the Head of the Church lives actively through his Spirit in the congregation. For this reason, when a congregation accepts something, it is understood as being accepted by Christ. For instance, when a leader is appointed by a gathering of the faithful he is considered called by Christ through the congregation to a place of service.[140]

4.6 IMPLICATIONS ON LEADERSHIP

If Lingenfelter's model is implemented in the UPCSA, it will actually enhance the nature of the church. In regard to this, one may ask how the Presbyterian model of leadership enhances the priesthood of all believers. Such a question may be regarded by others as incompetent, since the Presbyterian system recognises the office of the elder on the basis of the priesthood of all believers. The challenge in this regard is that the elders are elected to represent the members. In a way we can say they are playing a priestly role on behalf of the church members and eldership in the African Church is considered a lifelong vocation, which leaves little or no room for the rest of the congregation to serve in this office. Hence, Lingenfelter's model enhances the concept of the priesthood of all believers in ways that the Presbyterian model does not.

Applying Lingenfelter's model in the UPCSA would mean that the concept of leadership has to change from a narrow to a broader perspective. Langer paints a picture of the perspective that the current model of leadership the church is using. He regrets that "we have a hard time imagining that a calling could be a call to follow. We mistakenly assume that following a calling entails leading."[141] This, in my opinion, is what Anderson pointed out as a limited scope of leadership. The church understands leadership in terms of positions of power. This means if one does not have a position, then he is not a leader. Although this is correct,

[139] Lingenfelter, *Leading Cross-Culturally*, p. 110.
[140] Gray, *Presbyterian Polity for Church Leaders*, p. 14.
[141] Langer, "Toward a Biblical Theology of Leadership," p. 74.

leadership must also be understood in terms of influence. He goes further to define leadership as a relationship in which followership is gained and goals are met. Understanding leadership this way implies that everyone is a leader; even if someone influences a single person, in that regard he is a leader.[142] In the same way, Monroe in his understanding of leadership as influence is of the opinion that everyone is born to lead. God created each human being with potential to lead in a particular area of gifting. However, one must grow to "become a leader by discovering the potential within himself."[143]

In my opinion, this broader perspective is what many have missed in Luther's understanding of the priesthood of all believers. He claimed that everyone is a priest. Luther believed that "one could be called to a life of preaching, but alternatively to governmence, commerce, crafts, farming or anything else."[144] This implies that someone can be considered a leader in his area of calling or gifting as he contributes to the glory of God. Therefore, it would not be an exaggeration to say that the cross-cultural leadership model as proposed by Lingenfelter will, in fact, help the Presbyterian system to be more Presbyterian in practice. This is so, mainly because it has the potential to be a good platform for the implementation of the priesthood of all believers.

Although the Presbyterian model of leadership maintains its faithfulness to Scripture and tradition, if coupled with the Lingenfelter's model it can have a sound theological structure that can adequately address tensions that result from lack of trust in situations of diversity. On the one hand, Lingenfelter's model's is strong in that it gives priority to the significant issue of building trust and empowering others to be who God has called them to be. On the other hand, the Presbyterian model brings the theological foundation of the leadership. Therefore, the two can complement one another. From an intercultural perspective, paying attention to building a community of trust and empowering the people of God make Lingenfelter's model an appropriate way of approaching leadership in a multicultural context. Its appropriateness comes from respecting all the cultures involved in such a way that encourages and establishes trust and empowerment within a community. This eliminates the relational tensions thatencumber spiritual leaders and enables them to thrive in situations of diversity.

4.7 CONCLUSION

[142] Anderson, "The essence of Entrepreneurial Leadership," p. 29.
[143] Munroe, *The Spirit of Leadership*, pp. 46-49.
[144] Placher, *Callings,* p. 7.

Leadership, as it is understood by Lingenfelter, has not been adequately developed theologically and leaves a number of significant questions unanswered in the context of multicultural leadership. Although it can enhance some Presbyterian theological convictions, it leaves a hermeneutical task unattended to, which in itself is problematic in multicultural situations. It ignores developing a systematic theological foundation in pursuit of effectiveness. This can be a misplaced priority which makes the whole model stand on a theologically unstable ground. The concept of leadership in terms of covenant relationships of trust can take intercultural leadership to greater heights provided the intercultural issues raised above are addressed and it has been further elaborated theologically. However, the need for a theological elaboration actually is reduced if this model is coupled with the Presbyterian model, as it is a potentially good platform for the implementation of the priesthood of all believers.

CHAPTER FIVE: PRACTICAL MODIFICATIONS

5.1 INTRODUCTION

While the previous chapter highlighted the theological implications of Lingenfelter's model of cross-cultural leadership, this concluding chapter seeks to deal with the practical implications if this model is applied and to discover what it would change in relation to the practice of spiritual leadership in the context of the UPCSA. It will describe the kind of leadership the church needs in situations of diversity by pointing out what the church can carry home from the proposed model.

5.2 THE PRACTICE OF LEADERSHIP

Recalling what we discussed earlier on in chapter two: although the Presbyterian model maintains its faithfulness to Scripture and tradition, we discovered that in practice it has translated into the 'minister does all' model. The chapter also noted three practical leadership-related challenges that confront the leader in situations of diversity: the culture of the leader, the culture of others and the question of power and control. The kind of leadership that thrives in situations of diversity that characterise the UPCSA - a church composed of more than one hundred tribes and their sub-tribes - is the kind of leadership that tackles these issues adequately. If these issues are not addressed, then trust, one of the fundamental elements that bind a multicultural community together, is compromised. Hence, spiritual leadership becomes impossible.

In chapter three, we considered Lingenfelter's proposed model as something that the church can use to respond to the cross-cultural leadership challenge of lack of thriving leadership in situations of diversity. Instead of the minister being preoccupied about his responsibilities of leadership, this model suggests that he should embark on building covenant relationships which enhance trust in working relationships. Such relationships can be built through Christ-centred learning and trustworthy covenant-centred leadership.

5.2.1 DISESTEEM OF TRUST RELATIONS

Firstly, if Lingenfelter's model is applied in the context of the UPCSA it will prioritise trust relationships over responsibilities, rules and regulations. One of the strengths of Presbyterianism in this regard becomes its weakness. The system is strong in that it has a clear formulation of rules and regulations on how things ought to be done. In fact, Stockton affirms that "the Presbyterian system is very legalistic with hundreds of rules, procedures, policies, binding guidelines, case laws, and advisory opinions. Higher bodies review the actions of lower bodies and receive administrative and judicial appeals."[145]

Considering the significance of trust in Christian communities, the spiritual leadership of communities, whether monocultural or multicultural, cannot afford to neglect it. Lingenfelter's model emphasises the role that relational trust plays in the smooth and effective running of the church. However, when leaders are ordering the life and work of a community through responsibilities, rules and regulations, in some cases they may not pay attention to enhancing trust, which always results in relationships being deprived.

A discussion that does not acknowledge the communal aspect of Presbyterianism does not do justice to the model. Weeks confirms that, for Presbyterians, to be a Christian means being a person who belongs to a community of faith. However, he further notes that the challenge with this system as a whole is that it pays much attention to meetings, events, policies and procedures while paying little attention to relationship building.[146] Concerned about a similar problem, Cook et al. observe that established ways of doing things in formal organisations do not usually pay attention to trust building as much as they do in solving clashes, disagreements and arguments resulting from hierarchical and power interactions.[147]

In an endeavour to overcome this challenge, Lingenfelter, fully aware of the inseparable bond between trust and relationship, observes that responsibilities, rules and regulations do not practically communicate how people should obey Christ and instruct them on how to live in covenant community with one another. Nevertheless, what is necessary is for people learn to love Christ and to submit to one another in love without insisting on titles and positions that come along with leadership. They do so by thinking about their own actions in light of others.[148]

[145] Stockton, *Decent and in Order*, pp. 27-28.
[146] Weeks, *To Be a Presbyterian*, p. 8.
[147] Cook et al., *Cooperation Without Trust?*, p. 150.
[148] Lingenfelter, *Leading Cross-Culturally*, p. 84.

The necessity of responsibilities, rules and regulations in the life of a leader cannot be disregarded as long as they can be justified theologically in accordance with the vision and mission of the community. Koffeman correctly acknowledges that every Christian community irrespective of their theological considerations needs rules and regulations which are intended to promote the life and work of the community. So, rules must work to enhance the life and mission of the community.[149]

However, the task of building relational trust within a community must become a key feature of leadership in the church. A leader who does not focus on building trust cannot avoid leadership that is characterised by a high degree of suspicion, tension and lack of cooperation: people within the community spend more time protecting themselves and their individual interests at the expense of the vision and mission of the community. Within leadership working relations, people must have faith in the integrity of others, to the extent that they feel safe and are willing to expose their vulnerability. Such an atmosphere in the church will bind the community together in trust and encourages the participation of all. Such is the kind of leadership the UPCSA needs.

5.2.2 LEADER AND FOLLOWER GAP

Secondly, Lingenfelter's model would significantly reduce the gap between the leader and the follower by enhancing the priesthood of all believers. One of the tasks of this model is to help people, not only the elected few but all those involved in the community's working relationships to discover, develop and use their gifts. This model seems to give more room for a much broader base of human resources in the church. This approach is already in agreement with the *Manual of Faith and Order*, which acknowledges that leaders should equip the people of God for ministry and mission in the world for the benefit of the body of Christ.[150] This enhances the practical implementation of the priesthood of all believers through equipping and empowering the people of God. Therefore, spiritual leadership should focus on empowering, training and equipping the saints in order that they carry out the work of ministry. The focus of leadership is therefore shifted from actually doing the work of ministry to equipping and empowering the people of God so that they can do the work of ministry.

[149] Koffeman, *In Order to Serve*, p. 2.
[150] *Manual of Faith and Order* 2.23.4.

Actually, the model provides an opportunity to adequately address something that the Reformation did not. While Rodriguez acknowledges the significance of the Reformation, he is of the opinion that it did not complete the whole task. "Even though the Bible was put into the hands of the believers, the ministry was not. . . The Reformation was one of theology not practice."[151] However, this model creates a practical, contextual means for the church to deliver ministry into the hands of the believers, ensuring that the priesthood of all believers is practiced in concrete ways.

To put it another way, through empowerment this model would make it possible for everyone to be a leader because leadership is understood in an open and accommodating manner, without attempting to colonise others with one's ways of doing things, despite the differences in positions and perspectives that may be there. This does not in any way imply the abolition of leadership structures and systems, an intention that is far from the motives of this model. It is, however, concerned about how people live within the established leadership systems.

It will awaken the church to the real idea behind its valued concept of representation. According to Alston, the Lutherans identified what is at stake in the relationship between the priesthood of the few (the elected office bearers) and the priesthood of all believers. The "Lutherans spoke of it in terms of representation. The priesthood of the few was representative of the priesthood of all. The church may not be dependent upon the ordained clergy for its existence, but for its well-being it needs the few who are called and set apart by the laying on of hands to particular vocation of preaching, administering the sacraments, teaching and pastoral care. But the priesthood of the few must never obscure, threaten or usurp the priesthood of all."[152]

Unlike the current model the church is using, Lingenfelter's model practically creates opportunities for people to serve. According to him, the act of raising leaders is not complete without providing opportunities to lead.[153] A leader must not hesitate to give important tasks of ministry to lay people. Hence, it directly confronts perpetual control and unwillingness to redirect ministry to others. Although it appreciates professionally trained leaders, it does not deny the untrained the opportunity to serve, including in the task of preaching. All acts of service are important in accomplishing the kingdom vision. The only important qualification necessary, according to Lingenfelter, "involves one's commitment to Christ, their intention to

[151] Rodriguez, *The Priesthood of All Believers*, p. 18.
[152] Alston, *The Church of the Living God*, p. 47.
[153] Lingenfelter, *Leading Cross-Culturally*, p. 122.

continue growing in the spiritual life and character and willingness to use the gifts that God has given to the person, gifts that can be nurtured for the particular ministry in mind."[154]

Furthermore, although letting go of control and trusting other to do the work is a naturally difficult task, it becomes possible as it is an important part of empowerment. Spiritual leadership in the UPCSA should empower and realise people to do the work. Lingenfelter describes the ideal situation this way,

> "an essential act in empowering others to achieve a compelling vision of faith is that of releasing control. For many of us, this is the most difficult act of will. We entrust others to act in ways that may not fit with our idea of how they should act. We take the risk that whatever task or responsibility we have released will not be done in accord with our design, and in the worst case, we are willing to accept failure on the part of others with all its consequences. By releasing control, we are saying that we will relinquish our right to ensure that the desired effects occur, and we do so in faith that God, working through people, will accomplish the divine purpose."[155]

5.2.3 REDEFINING POWER AND CONTROL

The last thing I wish to mention is that the proposed model would redefine the way power and control are both used and understood in the church. It creates an environment where spiritual leaders do not enforce their authority, power and control through positions, church rules and regulations but rather through giving power. My experience in the UPCSA has also witnessed some ministers overwhelmed by the need to remind their congregations that they are "the minister in charge" from the pulpit. Therefore, everyone must follow their lead. Instead of hearing God's word from the pulpit, the people listen to the leader's attempts to enforce his authority through the position he or she has. In such a case, the opposite happens, people become suspicious of such a leader; and therefore, they feel the need to defend and protect their values and identity against the leader's attempts to enforce his own interests.

Instead of enforcing power and control, leaders in the church should through empowerment share power and control. Power in multicultural contexts must always be understood in terms of empowering others. The focus of power should then be to develop other leaders who are well capable of moving on with the vision and also develop others in turn. This is done

[154] Lingenfelter, *Leading Cross-Culturally*, p. 123.
[155] Ibid., p. 129.

through giving them information, knowledge, confidence, and authority; engaging them in ministry in such a way they end up believing in their own ability to accomplish the Kingdom vision. This creates a church with members who take an active role in expressing themselves rather than in taking a passive role.

However, the Presbyterian model gives power and control to certain people through church positions. A relevant example is the right to preach, which is entirely considered the work of the minister. The *Manual of Faith and Order* states that "[t]he conduct of public worship, including the supervision of the organist, other musicians, and the choir is the responsibility of the Minister. The Minister is responsible for the preaching in the Congregation and for the appointment of preachers when he/she will be absent from the Congregation."[156] Even though the church embraces the priesthood of all believers, which also highlights the duty of preaching to every member, my experience in the UPCSA has witnessed some ministers laying exclusive claim to the pulpit as their private space, declaring that as long as they are there no one can perform this task. This undermines trust. Instead, leaders must take a relational approach to leadership in order to attain trust within leadership working relations. In this approach, the leader embraces the values and identity of the community he is leading as he endeavours to keep "their autonomy in balance with his."[157] Inevitably, the question we need to confront now is what this means for leadership.

5.2.4 AFRICAN TRADITIONAL VIEW OF LEADERSHIP

The model of leadership based on covenant relationships as proposed by Lingenfelter can bring changes that could make the UPCSA more Presbyterian in significant ways. In my opinion, it could also address other important issues in the African leadership context that the church has always struggled to deal with. As noted in chapter two, the way leadership is practised in Africa rotates around the leader. The leader must be served, feared and obeyed without opposition, trends that have become visible also in the church.

Applying Lingenfelter's model of leadership in the UPCSA would mean creating an environment where power is shared in leadership, where leaders should sit down and listen to their followers with the intention to learn from them, where all decisions made would be based on the will of the people rather than the will of the ancestors, where leaders can be openly and freely criticised, and can accept corrections and views of their followers.

[156] *Manual of Faith and Order* 7.21.
[157] Brouwer, "Interim Trust," p. 256.

In my opinion, Lingenfelter's model prepares the church for what Nell and Kellerman expressed by the term 'end of leadership.' Nell, in his article "The end of leadership?", discusses the change in leadership dynamics, the shift of power and understanding of leadership in the local congregation. This shift is a move away from the tradition of "authoritarian forms of leadership to a more rational-legal understanding" in which the power of force has to make way for the power of persuasion.[158] Earlier on, Barbara Kellerman wrote a book called, *The End of Leadership.* For her, the current way in which leadership is done is not serving the purpose of leadership, especially in the 21st century.[159]

TRADITIONAL UNDERSTANDING OF LEADERSHIP	**CONTEMPORARY UNDERSTANDING OF LEADERSHIP**
Hierarchical structure	Communities of learning
Closed system	Open system
Fragmented and isolated	Connected and interdependent
Followers to be led	Followers as leaders themselves, valuing non-positional leadership
Control	Shape
Power over	Power with, empowerment
Personal vision	Shared vision
Sharing information	Creating knowledge
Self-protection	Trust
Providers	Partners

Comparison Table One

In the contemporary world 'superhuman leadership' cannot be considered the basis of power, control and authority. Once the church embraces Lingenfelter's model it cannot continue with

[158] Nell, "The end of leadership?," p. 5.
[159] Kellerman, *The End of Leadership*, p. 18. Kellerman reflects on the conventional understanding of leadership and the changes in the contemporary view of leadership. These changes have been beautifully presented in the work of Komives and Dugan. The following table has been prepared from a comprehensive comparison which they made between the traditional and contemporary views of leadership. Susan R. Komives and John P. Dugan, "Contemporary Leadership Theories," in Richard A. Couto (ed), *Political and Civic Leadership: A Reference Handbook*, California: SAGE Publications, Inc., 2010, pp. 111-120.

the traditional African view of leadership, which is leader-centric and follower-subordinate. According to Kellerman, this means the end of our traditional view of leadership, which identifies followers as mere "subordinates who have less power, authority and influence than do their superiors."[160] Although both Nell and Kellerman are convinced of the end of leadership, this does not mean that they are substituting autocratic leadership with the absence of leadership. What we cannot run away from is that Lingenfelter's model can change the form and shape of leadership in the UPCSA. If Lingenfelter's model is applied in the context of the UPCSA, it would indeed change the traditional concept of leadership for the African church.

Inevitably, the contemporary view of leadership can only be based on trust. This implies that the first and most important task of spiritual leaders as suggested by Lingenfelter is to embark on creating a culture of trust, especially when serving in an unfamiliar territory. Hence, the model proposed by Lingenfelter can be a response to the problem described in chapter one. It brings a sense of security within the community and eventually eliminates unnecessary tensions.

However, in the practice of leadership, Lingenfelter seems to be very much concerned about the question of effectiveness and results to the extent that it sounds as if spiritual leadership is all about being effective. In my opinion, although not completely ignoring results, spiritual leadership should also be about doing the right thing. In the African context, this model may be classified as an ineffective form of leadership. It can be characterised by uncertainty, conflicts and tension; it may also demand a big investment of time and patience. Even though it demands a lot and may appear ineffective for the African context, Lingenfelter has shown that it is far better to involve everyone in leadership than to have one person running the life and work of the community.

5.3 LEADING IN UNFAMILIAR TERRITORIES

Putting everything together we can conclude in simple words: for spiritual leaders to survive and thrive in situations of diversity they need to learn the social game of the community they are leading. The kind of leader needed must have the humility to observe and aske questions to understand how things are done and embark on the task of creating covenant relationships. Learning the social game of the community enables the leader to overcome cultural blindness

[160] Kellerman, *The End of Leadership*, p. XX.

and biases, and understand how power and control works within a given culture. Learning and accepting the cultural values of others avoids a clash of values, as what is culturally accepted in a Venda congregation in South African may not be accepted in a Shona congregation in Zimbabwe.

Leaders need to start paying attention not only to how the Presbyterian system works but more importantly to relationships; how people live within the system. Coupling the Presbyterian model and Lingenfelter's model of trust can go a long way in providing a more balanced atmosphere of leadership in which both the system and life in the system are not neglected.

5.4 FLASH FORWARD

The heart of this discussion can be demonstrated by the story of a Zulu minister from South Africa who was appointed to serve a Tumbuka congregation in Zambia. Upon receiving the information of the appointment he was both excited and nervous at the same time. Excited that he would take up a new ministry which brings new opportunities and nervous because he was going to serve in an unfamiliar context and was not sure if he would like it.

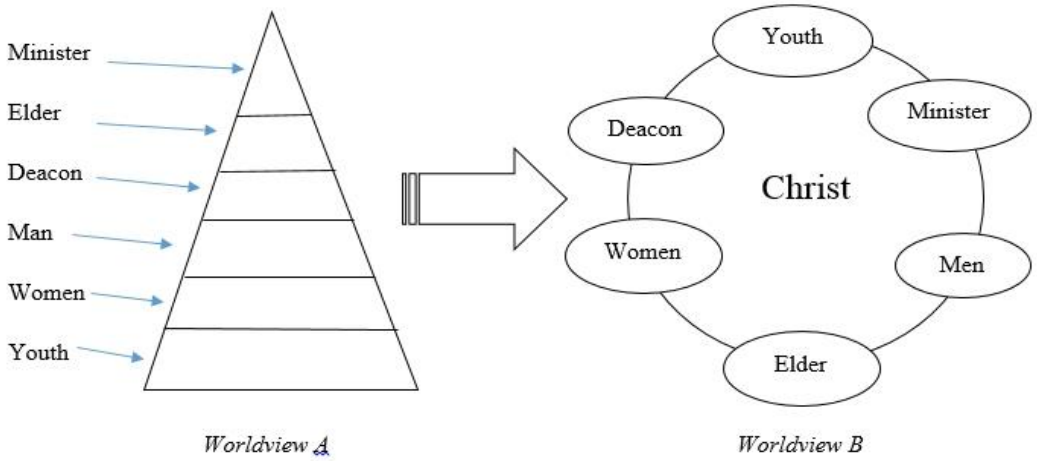
In his first month in the congregation, a group of elders approached him to let him know that they would expect him to actively involve members in preaching and other activities of the church. However, being an experienced minister in the church, he quickly brushed them aside, claiming that it was his job and that is what he was paid for.

Within the first six months of his ministry, he begins to sense some tension in the church. Things became bad to the extent that members started withdrawing from church activities and programs. This affected the average Sunday worship service attendance. Concerned about the sad development, the minister began to make home visitations to those who were becoming less involved in the church. That is when it dawned on him that he made a serious mistake right at the beginning. The mistake he made was that he never took the time to discover how things work in the congregation.

After having several conversations with members, he discovered that the congregation had different expectations. The members desperately wanted to be actively involved in the life of the congregation, even when they are paying a minister. All the groups in the church should be given regular opportunities to actively participate in the work of ministry which satisfied their sense of belonging. For them, the job of a minister was to facilitate their participation in

the life and work of the church. Strangely for them, this new minister was preoccupied with conducting Bible studies, leading the worship service and preaching alone.

The greatest problem was that he had an individualist approach to ministry. What contributed to his worldview was the fact that he was raised in a congregation that strongly believed that a minister is an employee of the church and is paid to work. So, in good faith, he took up all of the responsibilities of ministry that he knew he was being paid for. Thus, while the minister was playing golf – an individualist game, the congregation were playing volleyball – a collectivist game.



Worldview A *Worldview B*

Upon such realisation, he began to do what he should have done right at the start. He began to learn how things were done in the congregation before he came. In doing so, he was creating relationships through conversations that helped him not only to understand how things work but also to find his place in the social game that the congregation was playing. Within a short time, he managed to adjust from his individualist authoritative worldview (worldview A) to a collectivist worldview (worldview B) as the diagram above shows and he thrived leading in a situation of diversity.

5.5 CONCLUSION

This chapter has reflected on practical issues that the leadership model of trust could change in the context of the UPCSA as it confronts the challenges that the church has. Although Lingenfelter's model has issues that need attention, in practice this model can actually help the UPCSA to be more Presbyterian. Among other issues, it would make relationships the

centre of the task of leadership; it would change relationships and reduce the gap between the leader and the follower by empowering the follower to take responsibilities; and it would redefine the way power and control are used to accommodate the concept of empowerment and power sharing. All in all, it will change the African traditional concept of leadership that encumbers the church. Practically, this will mean the church can no longer be a theatre where one person comes to perform in front of others.

Applying this model in the UPCSA implies the kind of leadership that not only empowers the community but creates a platform for them to use their gifts to promote the life of the community as a whole. As a result, the members are encouraged to trust, fully own and invest in the work, mission and vision of the UPCSA. The model of trust gives the impression that the leader has fully embraced the vision and identity of the community. Therefore, he can be trusted, even when he is a stranger serving in unfamiliar territories.

5.6 FUTURE RESEARCH

The scope of this research had several limitations such as research focus, time and space, which indicates room for future research. The conclusions reached should not be taken as final in the quest to define a leadership model for the UPCSA that can thrive in situations of diversity. This preliminary study must be taken further by other researchers who are passionate about leadership in the church. It has not answered all questions and some issues require in-depth exploration; there is a need for further research in order to perfect the concept of leadership in situations of diversity. Among these questions are how this model can be adequately developed theologically, how it can be translated into concrete action, how it will relate to already existing offices in the church, how it can be translated into church polity, rules and regulations, how leaders should be trained and developed for situations of diversity; the list can continue. This research calls for more research that can take into account contextual aspects so as to expand our current understanding of leadership in situations of diversity.

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